

Great Britains little Calendar:
OR,
TRIPLE DIARIE,

In remembrance of three daies.

Divided into three Treatises.

1. *Britannia vota*: or God save the King:
for the 24. day of March, the day of his
Majesties happy proclamation.
2. *Casaris Hostes*: or, The Tragedy of Traytors:
for the fift of August: the day of the bloody Gowries
Treason, and of his Highnes blessed preservation.
3. *Amphitheatrum Scelerum*: or, The Transcendent
of Treason: the day of a most admirable delivrance of our
King, Queene, Prince, Royall Progeny, the Spirituall and
Temporall Peeres and Pillars of the Church and
State, together with the Honorable Assembly of
the representative Body of the Kingdom in
generall, from that most horrible
and hellish proiect of the
Gun-Powder Treason.
Novemb. 5.

Whereunto is annexed a short disswasue
from Poperie.

By SAMUEL GAREY, Preacher of
Gods Word at Wyntarthing in Norff.

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NOBILISSIMO, ET
Honoratissimo Domino, GEORGIO
Marchioni Buckinghamensi, Baroni de Whaddon,
Regio Hipparcho, prænobilis Equestris Orcinis
perisclidis Sodali, à Secretioribus Regijs Con-
siliario &c. Pietate, & virtute clarissimo,
Bonarum Artium admiratori, &
Patrono, Domino mihi
vnicè colendo.

Inter præclaros Dominos quos Anglia plaudis,
præcipuum retines ordine, honore locum.
Nobilis es animo, virtute notabilis omni,
datibus excellens ingenij, & genij.
Omnibus heroùm Splendescis laudibus, omnes
admirantur, amant, magnificantque, colunt.
Inter præcones, quorum sacra buccina cantat
laudes condignas, infimus ipse fono.
Primus at in votis, si possim, posse sed imus,
in votis primus, voce sed imus ego.
Primus an imus ero è placidâ cape mente laborum
primitias, humili dat mea musa manu.

Honori Tuo addictissimus,
obseruantissimusque;

Samuel Garey.



T O T H E R I G H T
Honorable, *George Lord Marquesse*
of Buckingham, Maister of his Ma-
iesties Horse, Knight of the most Noble or-
der of the Garter, &c.



*I*teurgus enioyned the people to offer little Sacrifices vnto their Gods, for (saith hee) they respect more the inward affection, then the outward Action : So in a Dedicatorie imitation, I presume to present this little sacrifice of my future seruice, (oh were it worthy of your Honors acceptance) vnto your Honorable selfe, hoping your Honor will more regard the inward deuotion, then the outward Oblation : and happy is this little labour, if it may merit the portion of your Noble protection, much more of your Approbation, that so being graced with the mild aspect of so propitious, and Noble a starre of Honor, it may be the more welcome to the world ; and others inuited to read it for your Honors sake, though not for the worke sake.

And vnder whose Honorable shadow may this Treatise, *Britannia vota*, or, God saue the King, more surely, and safely shelter, then vnder yours, who

The Epistle Dedicatorie.

night and day deuoutly say, and pray, God saue the King: whose approoued fidelity in Kings-seruice hath moued God and the King to promote you to great dignity, which you grace with such Christian, yet Courtly humility, that both in Church, Court, and Country, you are highly and worthily honored: Heerein your Honor followes those Noble patternes *Celarius*, and *Anselmus* of whom *S. Cyprian* writes, * *In quantum gloria sublimis, in tantum verecundia humiles, dum nihil in honore sublimius, nihil in humilitate submissius.* Proceede (most Honorable) with such pious Graces, and Christian vertues to adorne your eternall minde.

* Epist. 34.

Emeliore luto finxit praeordia Titan.

Your excellent eminency in the endowments of Nature and Grace, in whom vertue, valour, beauty and bounty, Armes and Arts are conioyned, hath made all men ioyfully congratulate the amplification of your deserued Honor, whose merits march with your pursuits: So that not onely genus, but genius, makes you *Nobilem*, & *Notabilem*.

Vnde magis, magisque viri nunc gloria claret.

The world bestowes vpon you that worthy, not undeserued, Character of vertue, free from the aspersion of Court staines, that I may borrow the Poets verse to put you on in your vertuous progresse:

Quo in te virtus ducit, i pede fausto.

Grandis latens meritorum praemia.

Accept into your Honorable Patronage according to your accustomed gentlenesse, this weake Worke of your deuoted seruant, who craues pardon for this ambition, in desiring to obtaine your Noble fauour and protection, imitating *Aesabines* to *Socrates* hauing;

The Epistle Dedicatorie.

no meete thing to gratifie your Honor withall, I am
willing to giue that I haue, euen my selfe: who will
alwayes delire to be at your Honors seruice,

— *Donec hauicet omnes*

Xanthi Phæbus aquas.

And euer will pray to God, to giue you happy in-
crease of fauour with God and men, and that your
Noble name and fame, may long flourish on earth,
and be eternally blessed in heauen.

Stet Domus hæc, donec fluctus formica marinos

Ebibat, & totum Testudo perambulet orbem.

For which multiplication of grace in this life, and
consummation of glory in the other, my humble
prayers are, and euer shall be powred forth to God
for your good Honors great happinesse in either
World.

At your Honors seruice, and commandement

I rest euer in all duty,

Samuel Garey.

TRI-VNI DEO

Votiva Britannica Tria.

Quod varijs Triplicem Regem (Deus alme) periculis
incolumem liberes in columen patriæ :

* Baron: annal.
tom. 1. ad an. 1. fol.

53.
* Math. 2. 11.

Celesti ut Regi triplices tria munera Reges *

* Aurum, Thui, Myrrham, Symbola sacra ferunt :

Sic (ter-Magne Deus) tua magna Britannia sacrat
officio summo Trina sacrificia :

Aurum, firma fides; Thui, est tibi victima laudis;
optima Myrrha tibi, flere, dolere mala.

Aurum, Thui, Myrrham: Credendo, precando, dolendo:

Turba Britanna sonat, credo, precor, dolco :

Credo, precorq, Denique gentis peccata dolenda
condonare? fides, laus, dolor: ista Deo.

Samuel Garey.

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5

5

Martius, Augustus, notusq, November in annos,
omnibus Angligenis candida festa bonis :

Martius, Augustus, quintusque Novembris ab Anglis
sint semper precibus festa sacra pjs.

S. G.

The Epistle to the Reader.

To the Christian Reader, saying Grace.

READER, accept this imperfect worke with as thankfull an hand, as it is offered with a faithfull hart: if any thing in it please thee, give God the praise; let none of his glory steale to vs earthen Instruments.

Si quid in hoc (Lector) placet, assignare memento
Id Domino, quicquid displicet, hocce mihi.

* Walafri:
Strabo lib.
de rebus
Eccles.

I cannot expect, or hope for in this criticall Age, but that this Booke will fall into the hands of Carpus, as Paul left his Cloake, Bookes, and Parchments with him at Troas: 2 Tim. 4. 13. Yet against the scourge of malenolent tongues, I am armed with patience, and doe put on the resolution of Epictetus, Si recte facis, quid eos vereris qui non recte reprehendunt, If thou doest well, what needest thou feare them who say ill? and as Martiall said to Lxlius; Carpere vel noli nostra, vel ede tua.

And there are many envious drones, who neither like to labour themselves, or loue that others should bring any hony to Hine: but, Vindico me ab illis Solo contemptu: Among the Popish Sectaries this worke will find an harsh incounter; yet God is my Record, I haue not (to my knowledge) wronged them, their owne writings, Axioms, and Actions, haue (as it were with a line) chalked me out the way, wherein I haue walked. The Romish Iesuites I know will traile, and rage at it, whose censure I regard, not as Cicero censured of a Gentlewomans dancing; The better the worse: but of their censure I say, The worse, the better. Malis displicere, laudari est, saith Seneca, to
* Epist. 77.

Onely I craue a favourable and friendly acceptance of the indici-
ous, sober, and indifferent Reader, acknowledging this labour requi-
red more maturity, retired, and second thoughts, then my publick and
private paines in my ministry could afford me: so that, Festinans ca-
nis

The Epistle to the Reader.

* Ecc'us.
24.39.

* 1 Cor. 4.
3.
* i. e. mori-
bus.

nis cæcos parit catulos; This work is not (as it were) Elefantis partus, Long in conceiving, breeding, and bringing forth. It is rather uteri partus, An unseasoned Embryo, soon bred, and brought to light. Whatsooner it is, reade it over, before you iudge; and then say with the sonne of Syracke, Behold, I have not laboured for my selfe onely, but for all them that seeke wisdom. If men lacke this labour, it shall not much hurt me; if praise it, their praises are but Apocriphal: for I passe not for mans iudgement; if the Lord praise it, it will be then praise-worthy. Bonum est laudari, sed pretantius est esse laudabilem saith Seneca; It is good to be praised, but it is better to be praise-worthy. Farewel, and helpe me with thy mutual prayers, and follow it with thy practise; and so I commit it to thy Christian Conscience, and thy Conscience to God.

Thine euer in the Lord,
SAMUEL GAREY.

Ad Authorem.

Cælica vota Deo pro Rege inserta Libello,
Omnibus insculpat mentibus illa Deo.
Summa Salus Regis, Regni sacra vota Britanni,
Vt longè Laebris regia fila trabas.
Fundunt vota Patres, proceres, plebs, vno Iacobe,
Dulce Decem populi praesidium patria:
Hoc diadema disteneas cum prole perenni,
Nati & natorum Sceptra Britannia regant.
Prodias hic labor, & si linor mordeat illum,
Lacoris dentes franget & ista labor.
Prodias hic Liber, & si linor perdere tenses,
Ipsam liorum destruit iste Liber.

S.W. Sacre Theol. Doct.



Britannia Vota,
OR
God saue the King.
For the Kings day, the 24.
day of March.

*This is the day of our King. Hosea 7. 5.
This day is a day of good tidings, and wee hold our peace.
2 Kings 7. 9.*

CHAP. I.



IN *OASH* the sonne of *Abaziah*, being hidde by *Iehosheba* the daughter of King *Ioram*, fixe ^a yeares in the house of the Lord; because *bloudy Athaliah*, the mother of *Abaziah*, whom ^b *Iehu* killed, had destroyed all the Kings seede of the house of *Iuda*, excepting onely *Iosab*, whom *Iehosheba*

^a 2 Kings 11:3.

^b 1 Chr. 23:9. 10.
11.

ba the wife of *Iehoiadah* the Priest had preserved: In the ^c seauenth yeare *Iehoiadah* the Priest seeing *Athaliah* to ^c 2 King. 11. 4.
vsurpe the Crowne, calls forth the Captaines, and gathers
B the

^d 2 Chr. 23. 2.

^e 2. Kin. 11. 4.

^f 2 Chr. 23. 3.

^g 2 King. 11. 6. 11.

^h 2 Chr. 23. 11.

ⁱ 2 Kin. 11. 12.

the Levites out of all the Cities of *Judah*, and the chiefe Fathers of *Israel* to ^d *Jerusalem*; and having first bound them with an oath of Allegiance, then presents vnto them the sacred spectacle of their Regall Soueraigne, *Ecco filius regis regnabit*, Behold, the Kings sonne must reigne. He sets a watch, and a guard to secure and safe-guard him, Lo how dangerous is the chaire of State: all like officious Subiects stand to withstand the treachery of Traitors; then in a regall Solemnitie they bring forth the Kings Son (the ioy & Iubilie of al their harts) the wished & welcome progeny of *Iehoshaphat*, descended *longo de stemmate regum*, of an ancient line of Princedom: they put the Crowne vpon his head, they giue him the testimony, they ^h make him King, ⁱ *Iehoiada* and his sonnes annoint him, they all clapt their hands for ioy, and with their hands their hearts, and with their hearts their tongues, till their many, yet vnited voices euen reuerberate the aire with this heauen-piercing *eccho*, this eucharistique gratulation; *God save the King.*

^{*} A queene ouer men, a queene ouer her selfe for a maiden queen.

^k *Mundi totius vna decus: Bexa Epigram: in class. bisp: Anno 1588.*

^l Gen. 27. 41.

Ad certum tempus sunt Christiani, postea peribunt, & redibunt Idola: verum tum cum expectas miser infidelis ut transcant Christiani, transis ipse sine Christianis. Aug. in Ps. 70

So when the daies of that admired ^{*} *Queene* (*O quam te memorem virgo?*) were on earth concluded, our late deceased Soueraigne *Queene* ^k *Elizabeth* (of most famous and blessed memorie) then the Foxes of *Babilon*, who had lyen in holes XLIIII yeares, began to threaten, as *Esau* did his brother, ^l The daies of mourning for my father will come shortly, then will I slay my brother *Jacob*: the day of her death the dawning of their desire: for then they thought, like *Bustards* in a fallow field, to raise vp themselves *vi turbinis*; the Papiests hoped then to haue raised their religion by a whirle-wind of rebellion, but our *pacator orbis*, which was *Constantines* praise and title, frustrated their bloody hopes: and as *Paterculus* saith of the Roman Empire after *Augustus* death, that there was great expectation of much troubles, but, *tanta fuit vniuiri maiestas, vt nec bonis, neq. contra malos opus foret armis*; there was so great a Maiestie in one man, that there was no vse of Armes for good men, or against bad men. So the great Maiesty of our succeeding Soueraigne King *Iames*,

as learned, vertuous, and religious a Prince as any vnder
the rooffe of Heauen, calmed all the stormes, and imagi-
nary tempests which were feared and expected; so that the
world did see,

Sol occubuit, vix nulla secuta est:

Our Sunne did set, and yet no night did follow: the ene-
mies of England saw it then to their grieffe, who hoped
that when the Sunne went downe, some erratically starre
should shine; but still the Planet keeps his course, Phœ-
nix-like a new, and yet the same renewed: So that *Pytha-*
goras transmutation herein holds, *eadem anima in nouo cor-*
pore, an alteration in sexe, yet of the same condition: both
peerlesse Paragons, and princely patternes for the perfe-
ction of Princes. To leaue the one, who now liues a glori-
ous Queene in Heauen, behold our dread Soueraigne, the
Augustus of this latter world; — *præteritis melior, venien-*
tibus auctor: a King not onely *virorum*, but *sacrorum*; a
defender of men, and Defender of the Faith,

Rex idem hominum, Christi q̄, sacerdos.

Now to our great ioy, and comfort of great *Britannye*,
his Maiesties happie and auspicious day of that most wel-
comed & applauded proclamation (*God saue King Iames*)
hath annually xv times rowled, and reuiued — *toto diuisos*
orbe Britannos. The remembrance of the blessings it hath
brought by Gods great mercy with it, both spirituall and
temporall, should moue all that liue vnder the wings of
his peaceable dominions, to lift vp harts and hands to the
King of Kings, to multiply his daies as the daies of Hea-
uen, to saue him from all conspiracies, treasons and rebel-
lions, to pray for him, as the Christians prayed in old time
for their Kings yet heathens, wishing them *vitam prolix-*
am, imperium securum, domum tutam, exercitus fortes, sena-
tum fidelem, as *Tertullian* writes, ° A long life, a quiet Em-
pire, a safe Court, strong Armies, a faithfull Counsell; yea
with *David* p, that God would clothe all his enemies with
shame, but vpon him his Crowne to flourish. Let the vni-
ted voices of his Maiesties populous Kingdomes send vp
to Heauen their cordiall and continuall acclamations,

¶ *Quo nil præstā-
tius orbe; nobili-
usq̄, nihil nostro sol
aspicit auro.*

*Mortua regina &
quasi non est mor-
tua, quia reliquit
similem, plus quam
similis hic.*

¶ *Quem beneficia
accepta memorem
non reddūt, is gra-
uius supplicii me-
retur. Chrysost. de
Sacerd. lib. 4.*

° *Tertul. in Apo-
log. c. 30.*

¶ *Psal 132. 18.*

* *Plut. in vita
Flaminij.*

* *1 Kin. 1.*

* *1 Kin. 1. 40.*

* 39.

God save the King; let the eccho resound in Heaven as frequently, as the noyse of the Romans did in applause of *Flaminij*, generally calling him, *Saviour, Saviour*; the noyse whereof was so violent and vehement, that (as *Plutarch* writes) it made the fowles of the ayre fall downe dead: or as the people of Israel did to *Salomon*, when he was created King in *Gibon*, and anointed there by *Zadock* with an horne of oyle taken out of the Sanctuary, the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of it, blowing their trumpets and saying, *God save King Salomon*. So let all the people within his Highnes Dominions lift vp their hearts and hands, blow their trumpets, ring their bells, frequent their Churches, saying and praying,

God save the King { *Corporally,*
 Spiritually,
 Politically.

CHAP. II.

*Proditor est martyr, celi certissimus
habet.*



N D surely we are fallen vpon the times, wherein by some, rebellion is counted a spice of deuotion; Traytors encalendred for Saints or Martyrs:

*via proditoria nomine vocatur noua,
Romana virtus.*

* *Mariana de reg.
lib. 1. & 7.*

* *Maria. p. 60.*

*Vid. orat. sexti: Q.
habiti in confessorio,
& Saunders:
Fra. de Verone:
Agorius: Philopater:
Allen, & alij:*

In the Iesuities Schoole nothing is so rife as the theoricke and practicke of Princes Murther. *Mariana* prescribes to Traytors rules and cautions for poysoning Kings, and highly commends King-killers, *praeclare cum rebus humanis ageretur si multi &c*; It were a merry world if there weremany of that kinde: so *Sixtus Quintus* makes a long oration to praise that Frier who killed *Henry* the third the French King, stiling it *rarum, inauditum, memorabile facinus*. *Dolman, Cymanca, Rossens, Fewardentius, Bellar. Becanus, Snares* and others hold the like traiterous assertions, *Subditos posse depruare reges à Papa excommunicatos, visa & regno*: Subiects may depriue Kings of their liues and

and kingdomes; thinking of Kings royall bloud, as *Maximus* ^a said of Christians bloud, *Christianorum sanguinem* ^a *dijs victimam esse omnium gratissimam*; the Christians bloud is the most acceptable sacrifice to God: as *Seneca* falsly thought, that there is no sacrifice more acceptable to God then a Tyrant offered in sacrifice; and most wickedly *Gnignard* called the murder of *Henry* the French King by poysoned kniues, committed by two Iacobin Friers, *heroicum factum, & donum spiritus sancti*, A most heroycall Act, and the gift of the holy Ghost. So that the vpstart Champions of the Church of Rome, hauing contemned Gods precept, *Nolite tangere &c.* Touch not my annointed, and both by pen and practise labouring to be the Devils empericks to let out the bloud of Kings; it is the duty of all good Subiects duely and daily to pray vnto God, to reueale and reuenge all the mischiefes and machinations of the sonnes and seruants of the purple whore ^z which is drunken with the bloud of Saints, and with the bloud of the Martyrs of Christ Iesus; ^a *Purpurati pontificij omnium matuum authores sunt, &c.* The purple Romanists haue bin the prime instruments of most pernicious actions. And therefore let all the people of great Britanie ioyne (as their loyall obedience bindes them to their necessary seruice) both in hearts and voyces to almighty God, (the protector of Kings) to ^b find out all his enemies and make them like a fiery ouen in the time of his anger, to confound all their conspiracies, making them like the grasse ^c on the house tops, which withereth before it come forth; saying and praying; *God saue the King.*

^a Tertul: in Apol.

Spolia opima
Joni: Sen.
Prosperum scelus
vocatur virtus.

^y 1 Chr. 16. 22.

^z Reu. 17. 4.

^a Machau: Princ.
c. 11.

^b Psal. 21. 8. 9.

^c Psal. 129. 6.

CHAP. III.

TH E causes and motiues to induce all good subiects to this Christian seruice and loyall duty (to pray continually for the preservation of the King) be many and manifold; I will but touch some of them, and leaue the rest to Christian remembrance: for

Breuitas sermone tenenda.

^a 1 Tim. 2.

^b Tribus argumē-
tis ostendit orandiū
esse pro regib^{us}, quo-
rum duo sumpta
sunt ab effectu
utili: Pisci in locū,
^c Plin: 2 Panegy.
ad Traianum.

Rex sapiens est sta-
bilimentum po-
puli. Wisd. 6. 24.

Rex si bonus est,
nutritor est tuus, si
malus, tentator
tuus est: Aug. ser.
6. de verb. dom.
secund: Math.

Bellua multorum
capitum:
homine nullum
morosius animal
nec maiori arte
trafandum: Sene.

^d Quot capita tot
sententia, quot ho-
mines tot humores,
quot humores tot
mores: Lipsius.

The first is the Apostle ^a Pauls precept, *cum omnia*, be-
fore all, that Supplications, Prayers and Intercessions, and
giuing of thanks bee made for Kings &c. and renders a
powerfull motiue to perswade all, consisting of three be-
nefits ^b arising from it: 1. a quiet and peaceable life: 2. in
all godlinesse and honesty: 3. this is good and acceptable
in the sight of God; The Kings preservation is our preser-
uation, his welfare is the weale of our Common-wealth;
reip. felicitas non potest esse absq^{ue} Principis felicitate, saith
^c Plinie, ^e A Country is vnhappy vnder an unhappie King;
so that if people desire to liue a quiet and peaceable life in
all godlinesse and honesty, let them like dutifull members
pray for the prosperity of the supream head, for if he fall
vpon the rockes, they are like to come to ruine:

*Ut ratis in scopulos errat peritura latentes,
Nullus ubi celsa puppe magister adest:*

As a shippe whose Pilot perisheth, is driuen vpon the
rockes, and so is cast away; euen so, how can the shippe of
State sayle with a prosperous winde, whose regall Pilot
suffers shipwracke? Regall aduersity is the harbenger of
popular calamity, wherefore if Subiects desire to be happy
themselues, let them continually pray for the happinesse
of their Soueraign, whose prosperity is the Axis or Cardo,
the very foundation of their temporall felicity.

2 Motiue is the great difficultie in the right managing
of the regall office, and therefore had need to be assisted
with the frequent and feruent prayers of the people, im-
ploring diuine wisdom, to direct the heart of their Soue-
raigne, for it is *Ars artium*, the Art of Arts, rightly to rule
and gouerne common-wealths; this many-headed multi-
tude so diuided in Faction and action, scarce two, *quibus
vna vox, aut votum*, of one minde or mould; Peace plea-
seth Cato, Warre Pompey: the Souldier cries *Arma virumq^{ue}
cano*; The Merchant, *apacem Domine*: Brutus desires a
Common-wealth, Caesar a Monarchy, Ciceroes counsell is,
seruiendum temporis, but Lentulus thinkes that the voice of
a flatterer; in the ^d popular sort, as many heads as hearts,
Scinditur incertum Studia in contraria vulgus:

So that to reconcile, and to reclaime to vnitie and ynanimity this Babell of men, had need of ^e *Iethroes* head; ^e *Exod. 18. 19.* Be wise O yee Kings, and learned yee that are Iudges of the earth, ^f saith *David*: they had need of great wisedome who are rulers of such popular flocks; and therefore *Salomon* shewed himselfe wise, who in the entrance into his regall throne ^g craued of God wisedome, and knowledge to iudge the great people; that I may say with the son of wisedome, ^h If your delight be then in Thrones and Scepters, O Kings of the people, honor wisedome, that you may reigne for euer. *Dauids* prayer should be the supplication of all Kings; *difficilis est gubernatio mea, ne me deserat domine senem.* The office of a King as it is glorious, so it is ⁱ laborious; *Cesar* sleepes not all the night, but makes a Tripartite diuision of it; one part to rest, the second part to studie, the third part to military matters; *Agésilas* had no leisure to be sicke (as hee said) such was his regall employments; The regall Diademe is subiect to sundry cares, which moued *Tigranes* King of Armenia, to say that if the perils and perplexities which accompany it, were duellie weighed, *Nemo coronam humi iacentem tolleret*: None would lift vp the Crowne to the crowne of his head. Indeed the Crowne brings content, commaund, pleasure, profit:

^e *Exod. 18. 19.*

^f *Psalm. 2. 10.*

^g *2 Chr. 1. 10.*

^h *Wisd. 6. 21.*

ⁱ *Magna seruitus est magna fortuna, nam ipsi Casari cui omnia licent, propter hoc ipsi multa non licent. Seneca consolat. ad Polybium. Reges vigilat, cum Subditi dormiunt: &c Plut. cō. ad principem indoctum.*

Inuenal: { *Quicquid conspicuū est pulcrumq; ex aq̃ore totos res fisco est, ubicunq; natat:*

What delicacies soeuer the world affords, the Crowne commands, but withall, many perils and cares wait vpon the Crowne, night and day troubled with publique affaires, to preuent foes abroad, and foes at home; wee of the inferior ranke take our rest, when as they that sit at the sterne of State haue broken sleepes. And therefore as the ^k *Apostle* desires the *Ephesians*, to pray alwaies with all manner of prayer and supplication in the spirit, and watch thereunto with all perseuerance and supplication, for all Saints, and for him selfe, that vtterance may bee giuen vnto him, to open his mouth boldly, to publish the secret of the Gospell; so ought all good subiects to pray

Diadema spinarū, & gemmarum. Miseros esse principes si intelligunt sua mala, miseres si nō intelligūt: Erasmus.

^k *Eph. 6. 18. 19.*

Preces sunt arma celestia qua stare faciunt, & tela diuina omnes hostes vincere. Cypri. lib. 1. epist. 1.

¹ Prou. 21. 2.

^m Chr. 1. 21.

^a Psal. 17. 4.

^c 2 King. 22. 19.

alwaies with all manner of prayer and supplication in the spirit, that God would enlarge with heavenly wisdom, the heart of our Soueraigne (and the Kings¹ heart is in the hand of the Lord) and furnish him with all blessed gifts, futable to performe his royall Taske, making him as wise as ^m Salomon, as religious as ^a David, and as zealous as the good King ^c Josias; defending him from all forraigne, or domestickall conspiracies; saying and praying, *God save the King.*

CHAP. IIII.



AND truly there be fve things (to name no more) which all good Subiects owe vn- to their Soueraigne: 1. is Prayer. 2. Obedience. 3. Honor. 4. Service. 5. Tribute. And if any subiect denie any one of these, the King may take him by the throat

^a Math. 18. 28.

and say ^a *Solue quod debes*, Pay that thou owest.

^b Dan. 3. 9.

^c 1 Kin. 8. 34. 36.

^d Psal. 106. 48.

^e 1 Chr. 11. 18.

^f Jam. 3. 6.

^r First is Prayer; to pray for the Kings preservation on earth, and saluation in Heauen. The heathen Chaldeans may learne Christians this lesson, who cryed to their King ^b Nebuchadnezar, O King liue for euer. As King ^c Salomon prayed for his people, so ought his people pray for him, saying of their Lord the King, as King David speaks of the Lord of Israel, *Blessed be the Lord God of Israel for euer and euer*; and let all the people say *Amen*: saying to the King as Amasa and his company said to David, ^e *Tbine are we O David, and with thee O son of Isbai; peace, peace be unto thee, and peace be unto thy helpers, for thy God helpeth thee.* That tongue that will not pray for the peace, prosperity, and preservation of their annointed Soueraigne, is such a tongue as the Apostle James ^f speaks of, fire, & a world of wickednesse, and is set on fire of hell: for, *Iustus nunquam desinit orare, nisi desinit iustus esse*, saith Austin, the iust man neuer ceases to pray, vnles he cease to be iust: much lesse should hee cease to poure forth seruent and faithfull

faithfull supplications for the King, that vnder him wee may leade a peaceable life in all godlinesse and honesty. Such vngodly and vndutifull subiects as will not vnloose the strings of their tongues to pray for the safety and felicity of the King, wee wish that they were like the men at the riuer *Ganges*, who (if wee credit the report of *Strabo*) haue no tongues: & better it is to enter into the kingdome of Heauen losing a member, then hauing such an vngodly member to be cast into hel fire. But herein many times the tongue is more officious then the heart; with tongue they cry *Hosanna*^h, but in heart, like Iewes with *crucifige*; with a verball seruice many abound crying and cringing, *Aue Rex*; but withall *Aue Maria*, and that will neuer make a good prayer. A King had need call to his subiects, as God to his seruants, ⁱ *da mihi cor*, giue me thy heart; the world is full of faire tongues, but false hearts: none but the great searcher of the heart, hath a window in the heart to see who honour with lippes, and their hearts farre from him. So that Kings had need examine their Subiects as ^k *Christ* did *Peter* thrice, *diligis me?* dost thou loue me? The world hath bredde so many professors of the Popish doctrine of diuellish equiuocation, and so many Parasites profound in the Art of dissimulation, that many men are like *Goodwin Sands*, *in dubio pelagi terrane*, doubtfull whether belong to sea or land; temporizers or neuters, like the ^l Church of *Laodicea* neyther hot nor cold, eyther Prince or Pope please them, they will heare a Masse next their heart for their morning sacrifice, and our Churches Sermon or Seruice for their euening Incense, like the Camelion

^s Math. 5. 29.

^h Math. 21. 9.

ⁱ Prou. 23. 26.
Quod cor non facit, non fit.

^k Iohn 21. 15.

^l Reu. 3. 15.

—— *atigit quoscunq; colores:*
Assume any shape fashionable to the time: to whom God will one day say, Because thou art ^m luke-warme, neyther cold nor hot, I shall spue thee out of my mouth. I haue read ⁿ how a certaine King of Tartaria, writ to the *Polonians* then wanting a King, that if they would choose him their King, he would accept it vpon these termes, *Vester pontifex, meus pontifex esto, vester Lutherus meus Lutherus esto*; but the Polonians reiected the request of this Luke-

^m Reu. 3. 16.

ⁿ *Lipsius Politic.*
3. c. 10.

* Machiav. princ.

6.3.

P Mach-princ. 25.

9 Tert. Apol. c. 34.

1 Prou. 15. 29.

1 Ezech. 8. 18.

Orate pro regibus
etiam hi qui genti-
liter vixerant.

Optatus Milevi-
tan: lib. 3.

* Baruc. 1. 11.

* Jer. 29. 7.

So Abraham prai-
ed for King Abi-

melech. GE. 20. 27.

So Jacob blessed
King Pharaos.

Gen. 47. 10.

warne King (and yet in Poland are sundry religions, so that if a man have lost his religion, he may finde it there) with this wise and worthy answer, *Ecco hominum paratum omnia sacra, & Deus deferre regnandi causa*; behold a man ready to forsake both God and Grace to get a Kingdome. Such as these study *Machiavell* more then the Gospell, *temporis liberalitate fruendum esse*, fashion themselves to the favourable fortune of the time, and thinke themselves happy (as he P counts those Princes happy, *illum felicem principem existimo, cuius in administrando consilia temporum conditioni respondent*, whose counsels are successiueley correspondent to the condition of the times.) The prayers of such temporizers (whose tongues may flame, but their hearts are as cold as a stone) are abhominable in the sight of God: *Esse religiosus in Deum, qui vis illum Imperatori esse propitium*, saith *Tertullian* 9. The Lord is farre off from the wicked, but he heareth the prayers of the righteous, saith * *Salomon*; God will not heare the prayers of these Church-neuters, no more then the Idolatrous Jewes, *Though they cry in my eares with a loud voice, yet will I not heare them*. And therefore that we may performe our first bounden duty vnto the King, acceptable vnto the King of Kings, in making hartly and humble prayers for the protection and preservation of his Maiestie, let all the people in his Realme from high to low, from great to small, doe this comfortable and Christian service fervently, feelingly and faithfully vnto the Lord night and day crying and praying, *God save the King*.

The Lord hath commaunded this duty to pray not onely for good Kings, but even for badde Kings. When *Paul* gaue that Apostollicall counsell, *1 Timotheo*, 2. 1. 2. to pray for Kings, *Caligula*, *Claudius*, or *Nero*, most bloudy Pagan Emperours then raigned. * Pray for the life of *Nebuchadnezzar* King of Babilon, and for the life of *Balthasar* his sonne, that their daies might be on earth as the daies of heaven; So the * Lord commanded the Jewes to pray for the peace of the City of Babilon, where *Nebuchadnezzar* raigned. If then the Lord charge and command

to pray for such Gouvernors as were Pagans, Persecutors, Idolaters, Infidels; how deuoutly & deeply are all loyall subiects bound to pray and to praise God for the blessed government of Zealous & Christian Kings, and to beseech God with prostrate soules to defend their Soueraignes from all the trecherous traynes and rebellious plots of forraine foes, or homeborne parricides, corner-creeing Iesuites and Iudasses, and to implore the hand of Heauen to sentinell ouer them; and to endue them from aboue, with the gifts of knowledge, prudence, iustice, temperance, fortitude, clemency, with seruent zeale of Gods glory, loue to the Gospell, and neuer-ceasing care for the generall well-fare of their publike charge? Let vs spend our spirits day and night in these prayers, that a gracious blessing may be euermore vpon our Soueraigne and his Seed, to prolong his daies with health and honour on earth, and with immortall happineffe in Heauen. *Amen.*

Pro se orare necessitas cogit, pro alijs charitas, pro regibus fidelitas: Chrysost.

CHAP. V.

THE second generall duety of all subiects, is *Obedience*, and that before God ^a is better then sacrifice ^b: The enemy opposite to Obedience is rebellion, compared by ^c Samuel to the sin of Witchcraft, the very Chaos of confusion, containing nothing else but mischief and murder, discord and desolation, ——— *congestaq; eodem*

Non bene inuictarum discordia semina rerum: Ouid. As rebellion is most odious and detestable, so is obedience commendable and acceptable, and this is

of three sorts: { 1. *Obedire Deo per hominem,*
2. *Obedire Deo, & homini,*
3. *Obedire Deo, potius quam homini.*

First obey God by man. 1. Obey God and man. 3 Obey God rather then man. Wee need not write how God is to be obeyed before all, and aboue all; *nullius prohibito diuinis valet obuiare praeceptis, nullius iussu praedudicare prohibiti:*

^a 1 Sam. 15. 22.
^b *Obedientia victimis praeponitur, quia per victimam aliena cura, per obedientiam voluntas nostra multatur.*
Greg. lib. 3. 9. mor.
^c 1 Sam. 15. 23.

*h*is is: Gods Precepts may not be cōtermanded by mans prohibitions, nor Gods prohibitions, preiudiced by mans precepts: God is to be obeyed in euery thing, *simpliciter*; man is to be obeyed, *secundum quid*, respectiue, so far as his commands be consonant to Gods Lawes. *S^t Austin* giues al a good rule for obedience; *bonis in malo scienter nō obedias, nec malis in bono cōtradias*, willingly & wittingly obey not good men in the performance of ill, nor disobey ill men commanding things good; but God himselfe commands obedience to his ^e breathing Images, whom hee himselfe stileth ^f Gods; the mortall pictures of immortall God; *Dexteri digiti diuina manus, qua regit orbem*, the right fingers of that heauenly hand which ruleth all: *Reges sunt homines ante deum, & dei ante homines*, saith *Lactantius*, Kings are men before God, and Gods before men.

Astra Deo nihil maius habent, nil Casare terra, Great is the glory of that God, who makes these Gods ^h. *Quantus Deus est, qui Deos facit? Austen. Imperator omnibus maior est, dum Deo solo minor est*, saith *Tertullian*. The Emperor is greater in dignity then all mortall men, onely inferiour to the immortall God; and as ^h *Cyrillus* writes to *Theodosius* the younger, *vestra Serenitati nullus status est equalis*, No mortall state equall to your Excellence; or as ⁱ *Agapetus* to the Emperour *Iustinian*, *Se non habere quenquam in terris altiore*, None on the earth higher then himselfe: for as ^k *Optatus*, *Super imperatorem non est nisi solus Deus qui fecit imperatorem*, Aboue the Emperor is none, but onely God that made the Emperour: or as *S^t Chrysostome* | speaking of the Emperour *Theodosius*; *Non habet parem ullum super terram* | *summitas & caput omnium super terram hominum*, He hath no equall vpon earth, the supream head ouer all men on earth. Lo, now yon Popes of Rome, where were your triple Crownes? your Miters, if you had any, then stooped to the Scepters: then ^m *Pauls* precept was in date with you, *Let euery soule be subiect to the higher powers*, which since you haue reiected, or neglected as *Apocryphall*: then ⁿ *Gregories* allegorie had beene a fond hyperbole, *Ad firmamentum celi*, &c. in the firmament of hea-

^e *Rex est animata Imago Dei.*

^f *Plal. 82. 1. 6.*

^g Kings haue a threefold image of God in them, 1 in their birth of freedome: 2 in their baptisme of Christianity: 3 in their place of Doueraignty.

^h Kings are Gods 1 by Analogie. 2 by Deputation. 3 by Participatiō A King differeth from his people in vie, nor in stuffe, *Basil. Doron lib. 2.*

ⁱ *Tert. 2 lib. ad Scapulam.*

^h *Epist. ad Theod. prefixa lib. aduers. Iulian.*

ⁱ *Paranet. num. 21.*

^k *Lib. 3. contra Parmen.*

^l *Hom. 3. ad pop. Antioch.*

^m *Rom. 13. 1.*

ⁿ *Greg. 9 lib. 1. de creat. lib. 33. c. 6.*

uen, that is, in the vniuersall Church, God made two great lights, that is, two great dignities, Pontificall and Regall; that which rules the day, that is, spirituall things, is greater then that which rules the night, that is, carnall or temporall things: as great a difference as is twixt the Sun and the Moone, so great is there twixt Pope and Kings, saith *Gregory*. Indeed of latter times the Popes haue claimed a triple Crowne, Celestiall, Terrestriall, Infernall, intruding into the regall Chayre: forgetting *o Bernards* counsell to Pope *Eugenius*, Your authority stretcheth vnto crimes, not vnto possessions, wherefore doe you thrust your sickle into anothers haruest, or incroach vpon others limits? now they vsurpe and arrogate a place of preheminence aboue Kings and Emperors:

Diuisum imperium cum Ioue Papa tenet.

Forgetting *S. Peters* rule, though boasting of *Peters* right, Submit your selues vnto all manner of ordinance of man, for the Lords sake, whether it be vnto the King, as vnto the superior &c. *subijci domino temporali, propter dominum aeternum*, as excellently *Austen*, *¶* To submit themselves vnto Temporall Lords, for the eternall Lords sake. But leauing the fauourites and followers of that great whore which sits vpon many waters, with whom haue committed fornication the Kings of the earth, and which hath shaken off the yoke of obedience from the Kings of the earth; Let vs looke vpon that place of *S. Peter*, *¶* exhorting all to obedience, Submit your selues &c. propounding certaine arguments or reasons to enforce it: *1. propter dominum*: for the Lords sake, *Vt honoremus Deum, qui hanc obedientiam nobis precipit*; that so we may honour God who hath commanded this obedience. *2. vt evitemus poenas violatae iustitiae civilis*, that we may auoid the punishments of disobedience to the Magistrate, sent *ad ultionem malefactorum*, for the punishment of ill doers, *v. 14.* *3. vt adipiscamur laudem ac protectionem contra iniustos*, that we may get praise and protection against the wicked by our obedience; *ad laudem recte agentium, v. 14.* to the praise of them that do well. So the Apostle *Paul* in that excellent Lecture of

Papa à Deo constitutus est super gentes & regna, vt euellat, & dissipet, edificet & plâet, & quanta est inter solem & Lunâ differentia, tanta est inter pontifices & reges.

Innocent in c: sollicitate: 6. de maior: & obed.

Vide Bonif: 8. extrauag: concil: tit: de maior: & obedi. o Ber: de confid: lib: 1. c. 6.

¶ 1 Pet 2. 13.

¶ Aug: in Ps. 124.

¶ Reu. 17. 1. 2.

¶ 1 Pet. 3. 13.

¶ Vide Piscat: anah in locum.

¶ Rom. 13. 3.

The Romanecity
first taking her o-
riginal from a
traitor to his
country, after-
ward founded
with murder;
hath spilt more
bloud, then spent
morter, &c. *Lan-
quet Chron. fol 35.*
Euery soul with-
out exception,
releruation, or
equiuocation.

* *Si quis tentat
excipere, conatur
decipere, &c. epist.
42. ad Archiep.
Sen.*

* *Omnis anima
subiecta esse debet
potestatibus super
eminentibus, ergo
Papa debet esse
subiectus Casari, &c.
Pisc. anal. super
locum.*

* *Dispr: 10 in Rom.
13. v. 1. rationes
ductæ ab honesto,
utili, iucundo.*

Vii

* *Gorran: in locum.*

* *Tit. 3. 1.*

* The beasts o-
bey the Lion, the
birds the Eagle,
the fishes the
Whale, &c.

* *Rex vnus est apib⁹
& dux vnus in
gregibus.*

* *Cyprian de vanit.
Idol: The Cranes
haue their Cap-
taine, quem ordine*

obedience, foreseeing that Citie would be the mother of rebellion, and that her Gouvernour like the Prince of the Ayre should beare rule in the children of disobedience, layes downe a generall and substantiall foundation for obedience, Let euery soule &c. No * exception or exemp- tion of Pope or Priest, * *omnis anima &c. etiam si Apostolus, Euangelista, Propheta,* saith Saint *Chrysostome* vpon that place; though an Apostle, an Euangelist or a Prophet, yet let him be subiect to the higher powers, which *Augustine, Chrysostome,* and the best Ancients confesse and affirme to be *potestates saculares*, the secular powers, and so acknow- ledged by the Iesuite^x *Pererius*, to be temporall powers: and the Apostle enforceth all to this obedience by three reasons. 1. Drawne, *à causa procreante*, the efficient or procreant cause of government, For there is no power but of God, and the powers that bee, are ordained of God, *vers. 1.* 2. Drawne, *ab effectu pernicioso*, from the pernicious effect of disobedience, Whosoeuer resisteth power, resisteth the ordinance of God, and they that resist shall receiue to themselves condemnation, or iudgement, *v. 2.* 3. Taken *à beneficio*, or *ab effectu utili*, from the benefit or profitable effect of obedience, For hee is the Minister of God for thy wealth, *v. 4.* Concluding that obedience is necessary, *Non solum propter timorem sed propter conscientiam, v. 5.* Not onely for feare, but for Conscience sake. So againe the Apostle *Paul* layes downe his Apostolicall lesson to his sonne *Titus*. Put them in remembrance, or admonish them, that they be subiect to Princes or Principa- lities and powers, and that they be obedient &c. Nay in- deed it is, *natura thesis*, * *natures theame* to obey Princes, and of this theame Grace is the *Hypothesis*.

Looke vpon the silly Bees, the best emblemes of obe- dient Creatures, painefull in their labour, dutifull in their life, their king being safe, they are all at vnity,

Rege incolumi, mens omnibus una;

Amisso, rapere fidem, constructa q̃ nulla destrueret. — So long as their King is well, they follow their worke; but being lost, they leaue and loath their Hony-combes, and when

when their king waxes olde and cannot flie, *fert ipsam sur-*
beapum, they carry him on their wings, *Et si moritur*,
amovuntur & ipsa: And if hee die they die with him, as
some write. Behold how nature hath stamped obedience
by instinct to Bees, to bee subiect to a superiour in their
kinde; how much more should nature, reason, and grace,
stampe obedience in the hearts of Christians, knowing
that without a kingly gouernment, Kingdomes are thral-
domes, *remota iustitia quid sunt regna nisi magna latrocinia*,
saith ^b *Austen*, Take away Iustice, and what are king-
domes but dens of thecues? Take away obedience to go-
uernment, and that were *miscere terram Tartara*, make
earth and hell all one, but only in name. There is not wan-
ting diuine precepts, or diuine patternes, to allure loyall
obedience: take two in stead of many; the first and best of
all, our Sauour *Christ*,^c in whom God is well pleased: and
the second, *Dauid*,^d a man after Gods owne heart: Our
• Lord and Sauour Iesus Christ (yet God and man) in the
daies of his flesh disdained not to obey such as were in
authority, * commanding to giue vnto *Cesar* that which
is *Cesars*, and paying^f tribute to *Cesar* for himselfe and
Peter, by the hands of *Peter*, though *Peters* supposed suc-
cessors will pay none. And though our Sauour Christ re-
ceiued manifold iniuries and indignities from vniust and
faithlesse Gouernours, yet he neuer moued rebellion or re-
sistance; but digested all with patience and obedience,
knowing that the powers that be are ordained of God:
telling *Pilate* that vniust Iudge, that his power was *& Da-*
ta de super, giuen him from aboue; for the^h rule is giuen of
the Lord, and power of the most high: *Deo obediendum est*
propter se, tanquam summo domino, magistratui propter deum
tanquam illius ministro; saith one,ⁱ God is to bee obeyed
for himselfe, being chiefe Lord, the Magistrate is to bee
obeyed for God, as being Gods Minister or deputie. So
that the patterne of Christs obedience to temporall pow-
ers, must be our platforme of instruction in the duty of o-
bedience. 2. *Dauids* obedience to King *Saul* is very com-
mendable and remarkeable: *Saul* was a^k Tyrant, & sought
with-

literato sequuntur.
Hieron. epist. ad
Rusticum.

^a *Pet. Chry. in Po-*
licrat. lib. 7.

^b *Aug. de ciuit. dei*
lib. 4. c. 4.

^c *Math. 3. 17.*

^d *1 Sam. 13. 14.*

^e *Math. 22. 21.*

^f *Math. 17. 27.*

^g *Iohn. 19. 11.*

^h *Wisd. 6. 3.*

ⁱ *Piscat. anal. in*
Math. 22. 21.

Omnis Christi
actio est nostra in-
structio.

^k A Tyrant by a-
buse of power,
not by usurpation.

¹ Act. 19. 1.

^m 1 Sam. 14. 4.

ⁿ 5

^o Greg. lib. 7.
epist. 1.

^p Pope Julius the
second by his
means in 7 years
destroyed 200000
Christians. Genes.
^q 1 Sam. 24. 8.

^r 7

^s Lib. 2. advers.
Parmenianum.

^t 1 Sam. 26. 1.

^u 8

^v 9
Principem occide-
re piaculum est.

^x 1 Sam. 1. 4.

^y 10

^z 1 Sam. 31. 4.

without cause or colour to kill *David*; yet *David* often hazarded his life and limmes against *Saul's* enemies the Philistines, evermore testifying his prompt obedience and service to his Soueraigne; and when this King *Saul* (like that other ¹ *Saul*) breathing out threatnings and slaughter against *David*, following him to the wilderness of *Engedi* (where *David* vsed *pis fallacia*, hid himselfe in a ^m Caue) and had opportunity to cut off *Saul's* head, as well as the lappe ⁿ of his garment; or if hee were timorous to dip his hand in blood, as once a *Gregory* ^o willed *Sabinian* to tell the Emperour, exciting him against the Lombards, *Timeo Deum, & metuo habere manum in sanguine alicuius*, I feare God, and am afraid to haue any hand in blood: (oh that Popes had now hearts like *Gregory*, fearefull to ^p shedde blood) if I say *David* had such a qualme of feare come ouer his heart, lo, the ^q hands of his seruants ready to haue done it, and scarce could be kept from it, onely *David* doth terrifie them from doing it: ^r The Lord keepe mee from doing that thing vnto my Master the Lords Anointed, to lay my hands vpon him, for he is the Lords Anointed. *Dum timuit oleum seruauit inimicum*, as excellently ^s *Optatus*, in fearing the anointing, he preserued his enemy. But after this obedient fidelity performed by *David* to King *Saul*, behold the sicknesse of that Tyrant, suspicion moues *Saul* still to persecute *David*, the *Ziphims* ^t tell *Saul*, *David* hides himselfe in the hill of *Hachilah*. In a worde, *David* might haue killed *Saul* sleeping, or if hee would not himselfe do it, ^u *Abishai* offered his seruice, I pray thee let me smite him once with a speare to the earth, and I will smite him no more; but stil see how obedience holds his hands and moues his tongue, *Destroy* ^v *him not, for who can lay his hand on the Lords Anointed, and be guiltlesse?* And afterward *Saul* being slaine, and a certaine Amalekite hoping to haue beene a happy Post in telling ^x *David*, *Saul* is dead, and shewing *David* that hee hastned ^y *Saul's* death, (though ^z *Saul* himselfe had acted the Prologue of his owne death, this made the Epilogue of his life) and brought the Crowne in his hand, (a tempting bait to gette
praise

praise or pardon) yet all in vaine: how wast thou not afraid to put forth thy hand to destroy the anointed of the Lord? saith ^a *David*; and commands his seruant to giue him *legem rationis*: to kill this King-killer, though by consent and in-treaty.

^a 2 Sam. i.

14.

15.

Sic pereant, & qui moliri talia pergunt.

So let them perish, who such deeds doe cherish.

What doe all these particulars summed vp together, but inferre this *Ecce*, ^b Behold a true Israelite in whom is no guile; Behold a good Subiect in whom is no treason? *David* was not sicke of the Kings euill, *Treason*: he was not like the Popish *Iesuites*, who dispute against Kings altogether in *Ferio*; labouring to verifie *Iuuenals* verse, *Ad generum Cereris sine cade, & sanguine pauci — descendunt reges.* — All their arguments and actions like *Dracos* lawes, bloody: but *David* was not matriculated in the Schoole of Traytors; euer obedient and loyall to his Soueraigne, faithfull in his obedience, aduenturing his body & blood for the seruice of *Saul*, in defence against his enemies, and might truly say with *Scaliger* in his warfare, for King *Sauls* welfare: *Pugnauit pedes, eques, adolescens, iuuenis, miles, praefectus, certamine singulari, in obsidionibus, in campo ciuili, in excursionibus, in exercitiis sapinus vici: aliquando victus sum, corpore, non animo, non virtute, sed facto, &c.* As vertuous and valereous *Scaliger* writes of himselfe; so *David* oftentimes fought against *Sauls* professed enemies, *Goliath* the *Philistine*, the *Amalekites*, &c: as from the sequenteenth Chapter of the first of *Samuel*, almost to the end of that Booke, is the very muster Booke of *David*s warres for *Sauls* welfare: so that I may say with ^c *Toxaris*, who seeing his Countryman *Anacharses* in *Athens*, told him, that he would shew him all the wonders of *Greece* at once, *visi Solone, vidisti omnia*: so I may say, *visi Davide, vidisti satis*. The obedience of *David* to King *Saul* is sufficient to instruct a Subiect.

^b Iohn i. 47

^c *Lucianus in Scythia.*

Lucanus — Quid satis est? si Romarum?

If this be not sufficient, nothing will suffice; but the enemies of *Casars* will peradventure reply and say; God saue

D

good

^a Hassenmull: lib. de ord. Iesu. Pope. Paul. 3. establish- ed the order, An. 1540.

Ignatius Loyola the first named in the Bul. Pet. Mas- se, vit. Loyol. lib. 2.

c. 11.

Potestates que sunt, à Deo ordi- natae sunt: hic est ut gentilem in po- testate positum, bo- narificemus, licet ipse indignus sit, qui Dei ordinem tenens, gratias agit Diabolo.

Potestas enim exi- git, quia meretur bonorem, August. quest. ex vet. test. c. 35.

Malus magistratus est dei vicarius: A- ret. Comment: in 13. Rom.

Deus regnat per se, reges per Deum. Deus calis & terra vere proprietarius, reges coloni & Emphyteuta Luni- us Brutus quest. 3. vind. contra Ty- rannos.

^a Rom 12. 19

¹ 1 Sam. 26. 9

good Kings, but for bad Kings (say they) we pray God, or good men send them to their graues: and this doctrine de depositione regis, dispositione regni, aut deprivatione vite, to depose a King, or dispose of his Kingdome, or deprive him of his life, if he be not (as they count) Catholicke, the reso- lute generation of martiall Ignatius Loyola ^d, (their first Founder) moderne Jesuites, doe with all might and maine labour to maintaine, & quod nequeunt calami, aut calum- niis, veneficijs & parricidijs tentant: Where their Pens faile, their Pikes and Poysons follow; we will but touch it now, for we shall handle it more at large hereafter.

It is an easie taske to shew, that loyall obedience is to be performed to wicked Kings, as our former instances of the best note, Christs obedience, and Davids obedience to Saul, make it manifest; it is due to them, omni iure naturali, civili, morali, municipali, diuino; by the law of nature, ciuill, morall, municipall, diuine: we will onely proue it due by the last, by diuine law; if that proue it, who dare denie it? The Apostle Rom. 13. 1, makes the matter plaine. Let eue- ry soule be subiect to the higher Powers, for there is no power but of God, &c. from which place I argue thus. All Powers that are ordained of God, must be obeyed: The higher Powers (be they good or bad) are ordained of God.

Ergo—to be obeyed.

¶ We may corroborate these two propositions by ma- nifold places, as *Prouerbs* 8. 15: By me Kings raigne, &c. *Reges in solio collocat in perpetuum, Job* 36. 7: he placeth them as Kings in their thrones for euer. Sometimes God suffers the hypocrite to raigne, *Job* 34. 20. I gaue thee a King in my anger, and tooke him away in my wrath, saith the Lord to *Israel*, *Hosai* 13. 11: Thou couldst haue no power except it were giuen thee from above, said Christ to *Pi- late*, *Iohn* 19. 11: Giue eare all you that rule the People, all your power is giuen of the most High: *Matt.* 23. 2. Touch not mine annointed, 1 *Chron.* 16. 22: be they good, be they bad, touch them not, vengeance is the Lords, not mans. Man must not meddle in Gods matters, Who^s can lay his hands on the Lords Annointed, and be guiltlesse? Though they

they grow defectiue in their high office, yet still remaine Kings, because enthroned by God. *Cuius iussu nascuntur homines, eius iussu constituuntur & principes*, saith *Irenæus*; *Inde illis potestas, unde spiritus*, saith *Tertullian*; the Kings Commission is sealed by the hand of God, and though it run, *Durante diuino beneplacito*, yet man cannot, nay must not cancell it, for that were *Bellare cum dijs*, VVarre with God: — *Princeps, seu bonus seu malus, a Ioue;*

ornes, si bonus, si malus est, ferat:

Saith the wise Heathen. The power of good Kings^k is by the speciall ordinance of God, of euill by his permission; the first are *insignia misericordie*, badges and pledges of his mercy; the second are *flagella vindictæ*, the scourges of his fury. So^l God called *Ashur* the rod of his wrath, and *Assyria* called him selfe *flagellum Dei*, the scourge of God: and *Tamberlayne* in his time termed *Ira dei, terror orbis*; the reuenge of God, and terror of the VVorld. *Saul* was a tyrant King, yet *David*^m trembled to touch the skirts of his garments: what greater tyrant then King *Pharao*? yet *Moses* neither had, nor gaue any commission to the *Israelites* to rebell; he makes no law, or Booke, *De iusta abdicatione*, either to dispose or depose him from his Kingdome. *Nabuchadnezzar* a wicked and idolatrous King, yet Godⁿ calls him his seruant, and though he commands the three children to be put into the fiery^o Ouen, they offer no violence or resistance, *Dant Deo animam, corpus regi*: Commend their soules to God, and committing their bodies to the King. *Horat*:

Tollere tentat illustres animas impune & vindice nullo:

Saint^p *Peter* who wrot his first Epistle in the time of the raigne of that wicked Emperour *Claudius*, as^p *Baronius* coniectured, exhorts all people to feare God, and to honour the King, *1 Pet. 2. 17*: and that for the Lords sake, *v. 13*. Yet this *Claudius* was a most wicked Emperour, maintaining many Ethnick superstitions and worship of *Idols*; he was (as *Suetonius*^q writes of him) *Natura sanus, sanguinarius, & libidinosus*, by nature cruell, bloody, and libidinous; yet to this Emperour a Tyrant and an Infidell,

^g *Irenæ. lib. 5. con. herese.*

ⁱ *Tertul. Apologet. c. 30*
Omnes sub rege, & ipse sub nullo, nisi tantum sub Deo.

^k *Bracton: siue iubente siue sinente deo; Aug: cont: Faust. Manich. lib. 22, c. 7*

^l *Isay 10. 5*
Oras one of the Fredericks, malleus orbis, or Otto, Palidamors.
^m *1 Sam. 24. 6*

ⁿ *Jerem. 25. 9*
^o *Dan. 3. 21*
Aliud est seruitus animæ, aliud corporis &c. vid. Aug. de vera relig. c. vi. timo.

^p *Baro: Tom. II An. 45*

^q *Sueton. c. 34*
33.

¹ Rhemist. in tab:
Paul.

² In Catalog: scrip-
tor: Eccles.

³ Baron; An. Chri-
sti 205.

⁴ Iansen. l. 40: Con-
cord.

⁵ Apolo 2: Ad An-
ton: Imperat.

⁶ Bellar: in Chro-
nol:

⁷ Ambros. Epist.
lib. 5. Epist. 33

Julianus Imp: Apo-
stata habebat sub se
Christianos milites,
quibus cum diceret
producite aciem
& obediebant ei;
cum autem dicit,
producite arma in
Christianos, tunc
cognoscebant im-
peratorem cali:
Ambros: 11 quest:
3: Can. Julianus.

⁸ August: in Ps.
124.

Saint Peter exhorts the faithfull Iewes to obedience: Saint Paul who liued vnder the same Emperour (as ¹ some doe thinke) writes to the Romans the Emperours Subiects, exhorts all to submit themselues, not in any colourable or dissembled obedience, but *propter Conscientiam*, v. 4: for conscience sake. Let vs heare a voyce or two of the ancient Fathers that liued in old time: Tertullian (who as ² Ierome saith) flourished vnder the raigine of *Seuerus* the Emperour, who was a great Tyrant, an Infidell, and an enemy to Christianity, who in the first persecution after *Nero*, troubled the Christian VVorld, *Sauissima persecutione*, with most cruell persecution (as ³ some write), yet teacheth that all Subiects should both *Bene uelle, bene dicere, & bene facere*, wish well, speake well, and doe well for the Emperour, the which three-fold *Bene* comprehends all loyall duties: The first *Ad Cor. 2. Ad Linguam*: 3. *Ad opus*; as the ⁴ Iesu-ite rightly teacheth, in thought, word, and deed, to be obedient. So *Instin⁵ Martyr*, in the name of all Christians speakes to the Emperour *Antoninus*, an infidell and a persecutory, in these words; *Nos solum deum adoramus, & uobis in rebus alijs latius seruimus*: VVe worship onely God, and in other matters are ioyfull to serue you. So Saint ⁶ Ambrose would not with the people of *Millan* to disobey the Emperour *Valentinian*, yet a fauourer and follower of the *Arrian* Heresie: If the Emperour (saith he) abuse his imperial authority to tyrannize thereby, here am I ready to suffer death; we as humble suppliants, flie to supplication: if my Patrimony be your marke, enter vpon it; if my body, I will meet my torments: shall I bee dragged to prison or death? I will take delight in both; Oh Theologicall voice, Oh Episcopall obedience. These were the voices of the holy Fathers in the ancient times: I but, will some Popish Aduersary to the regall supremacy reply, the times must be considered, the people wanted power to resist. No, no, that was not the matter: when *Iulian* did dominere, who was an Apostate and an Idolater, as ⁷ *Austin*; yet his Souldiers, who were for the most part Christians, did obey him without resistance in all military matters and publike ser-
uices,

uices, yet they then had power to haue resisted him; for most of *Julians* Army did consist of Christians, as their voices to *Tominian* his Successor declare, *Omnes una voce confessi sunt se esse Christianos*, as ^b *Ruffinus* records it; with a generall voice they all confessed themselues Christians: So *Constantinus* and *Valens* wicked Emperors, and fauourers of the *Arrian* Heresie, yet we doe not reade of any of the *Orthodoxe* Christianity, that disobeyed them by rebellion or resistance. Then *Bellarmines* ^c doctrine was not in date, *Non est legitimum, &c*: It is not lawfull for Christians to tollerate an hereticall King: his reasons I take to be (as ^d he writes) because *Reges coronas & sceptrum ab hominibus recipiunt, & ad eorum placita tenent*, Kings doe receiue their Crownes and Scepters from men, and hold them at their pleasures. Strange stuffe: for Kings receiue their Crownes from God, as *Ps. 20. 3.* and are enthroned by God, By me Kings raigne, *Pro. 8. 15*: They receiue their throne from God, as *Queene Sheba* tels *Salomon*; *Diadema regis in manu dei*; *Esay 62. 3*: *Sedebat Salomon in throno dei*, *1 Chro. 29. 23*: *Reges in solio collocat in perpetuum*, *Iob 36. 7*; the anointing is Gods, With my holy oyle haue I annointed him; *Psa. 89. 20*. The Crowne, the Scepter, the Throne, their annointing, all from God; stiled by God, *Vncti dei*, Gods Annointed; Where is the Popes or Peoples claime? what interest haue any (except God) in Kings Crownes? who can remoue whom God appoints? who can depriue whom God approoues? yet these absurd errors (*fermenta romana Cathedra*, the corrupt leauen of *Romes* Pharises and Popes Parasites) are moulded out by the mouthes of Cardinals, that I may say with the Poet *Iuuenal*;

Ad scelus atq; nefas, quodcumq; est, purpura ducit:

Sat. 13. The purple seruants or scarlet sinners of that purple woman, are become as *Trumpeters* to the World, to sound forth false alarums of disobedience to encourage peoples rebellion.

Tantum religio potuit suadere malorum?

Qua peperit, scelerosa atq; impia facta.

But to leaue these proud Cardinals (enemies to *Cesars*)

Socrat. lib. 3. ca. 22

^b *Ruff. lib. 2. histor. c. 1*

Regi ethnico fidem non prestare nefas

^c *Bellar: lib. 5 de Rom. Pont. c. 7*

^d *De Rom. Pontif. lib. 3. c. 7*

Ego vnxi te in regem super Israel.
2 Sam. 12. 7

^e *2 Chro. 9. 8*

Patriarche vel alij.

Reges vncti a Deo, ante unctionem materialem Aug: in Ps 140.

Deus est Rex omnis terre: Ps. 46. 7 & Dominatur in Regno hominum, & cuiuscunq; volueris, dat illud, Dan. 4. 21

^f *Non tenentur nec debent Christiani, tolerare regem infidelem, quia de iure humano est, quod hunc aut illum habeamus regem. Bellar. de Rom. Pont. lib. 3.*

¹ Resp. Epi. Elien.
ad M. Tort. in ini-
tior: Molineus in
Senatusconf: Fran:
num. 58.

who thinke their red Hat equall to a Regall Crowne who yet of late from a small beginning ¹ (*Origine parochi tantum sunt, manipulus Curatorum*) or rayfed specially by two Popes, *Innocentius* the fourth, and *Paulus* the second, to such an height, that now,

Capita inter sidera condant.

² Pro. 24. 21. 22.

¹ Math. 22. 21.

² Math. 23. 2-3.

¹ *Pietatis interest, ut p^o debitam magistratibus obedientiam deferant:*

Aret. in Rom. 13.

² *Act. 4. 19.*

³ *Aug. 11. quæst. 3. c. qui resistit.*

Hic contemne potestatem, timenda potestatem. Aug.

ser. 6. de verb. dom. Secund. Math.

Immensa est iurisdic-tio Dei yegum

dimensa, illa est infinita, hac pres-

nita. Jun. Brutus.

⁴ *Daniel. 7.*

Regis voluntas fiat aut a nobis, aut de nobis.

They will write with Cardinal *Wolfe*, *Ego & Rex*, I and the King; and are too busie about Kings, eyther to animate Traytors, or alienate Subiects from obedience vnto Kings: Let vs I say, leaue them a while, and listen to *Salomon* (who was wiser then all of them,) My sonne (^h saith he) feare the Lord and the King; and meddle not with them that are seditious; for their destruction shall rise suddenly, and who knoweth the ruine of them both? Let vs learne this lesson from our ¹ Sauour, to giue vnto *Cesar* that which is *Cesars*: to giue loyall obedience, for it is *Cesars* royall due. So our Sauour ² againe commands the multitude that they should obey the Scribes and Pharises, who did sit in *Moses* chaire, to obserue and doe what they did command. In all things (not repugnant to Gods Lawes) we must and ought to ¹ obey Kings; yet if they command contrary to Gods commands, then wee must follow the ^m Apostles rule and practise, rather to obey God then man; and to remember S.ⁿ *Austins* counsell, *Si Deus aliud iubeat, aliud Imperator? quid iudicet? maior potestas Deo, de veniam o Imperator, in carcerem, ille gehennam minatur.* If God command one thing, and the Emperor another thing; what iudgeth thou to be done? Gods power is greater, giue leaue o Emperor, thou dost threaten prison, but God hell. God that made these gods ought to be obeyed before them, and duty bindes, that God who is the King of Kings, the maker and master of al Kings (*omnes Reges eius pedibus subiecti*, all Kings subiect, & subiects of that great King,) should be obeyed by them all, and before them all.

Yet for all this we must not rebell against a King, if he command contrary to Gods Lawes, but imitate the three children: ^m obey in body, and resist in spirit; *Regi qui pote-*
statem

faciem habet super corpora nostra, corporaliter subiacemus, suo sit Rex sine Tyrannus, nihil enim hoc nobis nocet, ut spiritualiter bene placeamus Deo spiritu, saith Theophylact: we must prostrate our selues to the King, who hath power ouer our bodies, be he a King or a Tyrant, for this nothing hinders vs spiritually to please the God of our soules. Indeed it may happen that Potens, the Ruler, is not of God, as the Lord complains; They haue set up a King, but not by me, they haue made Princes and I knew them not, As also the manner of getting Kingdomes is not alwaies of God, as Aquinas vpon the 13. of the Romanes rightly determines it, or as P. Aretius; multa a Deo sunt, qua tamen non confirmat, sed quodammodo obiter ingrediuntur, Deo tamen sic disponente, at tamen non ordinat, hoc est, non approbat, Many things are by God which he doth not confirme, falling in as it were by the way vpon the world by Gods permission, yet God disposing so, but not ordaining, that is, not approving them. For example, Alexander the first obtained the Popedom by giuing himselfe to the Diuell; Phocas by sedition got his Empire; Richard the third came to the Crown of England (as some write) by killing his Nephewes and other of the royall bloud; and so of many others that haue aspired to thrones, viribus & fraudibus, by force and fraud: such are Rulers, rather Vsurpers, yet not of God; for God effects nothing but he effects it by good meanes, so that there is a difference twixt Potens and Potestas, twixt Rulers and Powers: bad Rulers are by the permission of God, not by the ordination of God, as the Apostle saith, Rom. 13. 1. And there is no power but of God; if they be godly powers, then I may say with Austin, Quod iubent Imperatores, iubet Christus, quia cum bonum iubent, per illos quis iubet nisi Christus? What Emperors command, Christ commads, for whē they command good, Christ commands by them: and the contempt offered to such good Rulers is a contempt of God, as the Lord said to Samuel, They haue not cast thee away, but me, ne regnum super illos, 1 Sam. 8. 7. lest I should reigne ouer them: Contemptus magistratum redundat in contemptum Dei: The contempt

ⁿ Theophy: in Luc. cam 6. 20. Agents, if good Princes, Patients, if bad.

^o Osee 8. 4.

P Aretij comment. in 13. Rom.

^q Balans in v. Alex. 6. vide Mach. princ. de hoc Alexandro c. 18. & Guicciardine hist. lib. 2.

^r Tileman in 13. Rom.

^s Polyd. virg. hist. Anglic. lib. 25.

Potentia a Deo, abusus a Diabolo: Musculum.

Difference twixt Persons & Powers, Persons may be intruders, but Powers haue God for their author. Theoph. in Rom. 13.

^t Aug. epist. 166. Casari vices, & imaginem Dei in terris gerenti nos vero corde subigere; Cbrytrens enarr. in Mat. 21.

* Aret. com in 13.
Rom.

*Necesse est subijci
necessitate institu-
tionis divina &
necessitate nature,
que ordinavit ut
sa iuates stultis
praesint: Aret. com.
in 13. Rom.*

* Marke 3. 22. 26.
Diaboli regni ad-
mittit principatu
sine quo non con-
staret.

*Corrumpitur &
dissolvitur impe-
rantis officium, si
quis id quod fa-
cere iussus est, non
obsequio debito
perficit. Gell. lib. 1.
Ps. 45. Psalmus
Prophecticus conti-
nens Prophetiam de
Christo, cuius figu-
ra Salomon. Pise.
ibidem.*

tempt of Magistrates is a contempt of God, saithⁿ *Are-
tius*: and so the Apostle, Whosoever resisteth the power,
resisteth the ordinance of God, *qui unum ledit, alterum
laesit*. To conclude, this second duty of Obedience and Al-
legiance to Kings, is by all true subjects faithfully and loy-
ally ever to be performed, being a duty necessary for two
respects: 1. *Necessitate praecepti*: 2. *Necessitate finis*: First
God by manifold precepts commanded obedience to be
giuen to Rulers and Kings. Secondly, by the benefits go-
uernment affords, without which all Common-wealths
were mothers of common-woes, and would become the
very shambles and slaughter-houses of Christian blood, if
that obedience were not giuen to Rulers that beare the
sword. The kingdome of hell (which is the kingdome of
confusion) could not stand, being diuided, (wanting *Bel-
zebub* their Prince) but should presently, as one day it shal
most certainly, come to desolation. Seeing therefore o-
bedience to Kings is a duty so necessary for all subjects,
acceptable vnto God, profitable to our selues, without
which Kings nor Kingdomes cannot stand, Church nor
Common-weale cannot long continue; *Pura conscientia
praestemus, quae propter conscientiam praestanda sunt*: Let vs
performe and practise this duty of obedience with a pure
conscience, which for conscience sake must be performed,
euermore honouring and obeying our dread Soueraigne,
(the golden head of great Britaine) beseeching God to
prosper him in his glory, and to pierce with sharpe ar-
rowes, the hearts of his enemies, as the Psalmist of *Salom-
on*, Psal. 45. 5. euermore obeying and praying, *God save
the King.*

CHAP.

CHAP. VI.

THE third duty of Subiects to be performed to the King, is Honor; S. ^a *Peter* commands all Subiects, Feare God, honour the King. S. ^b *Paul* exhorting all to submitte themselves to the higher powers, concludeth, Giue honour to whom ye owe honour: so the Lord himselfe in the fifth Commandement chargeth all to honor Father and Mother; in which precept as most old and new writers well obserue, Kings and Magistrates are vnderstood, beeing politicall Fathers, *Patres patria*, Fathers of the Common-wealth, *Nutricij patres*, ^c Nursing Fathers of Gods Church and people. And this duety (to honor the King) obligeth all by a three-fold bond,

{ *Ex Precepto* } By Commandement,
 { *Ex Maledicto* } By Punishment,
 { *Ex Praxi* } By Practise.

First by Precept, God in his Law hath commanded it: Secondly by Punishment; for God hath put a sword in their hands to cut off such as dishonour them. Thirdly by Practise, our Lord and Sauour with his Disciples did preach and practise obedience, honor, and reuerence, euermore to be giuen to Kings and Potentates. And this word honor, signifieth al that duty whereby the renowne, dignity, reuerence, and high estimation of the King may be preserved and vnblemished, and it reacheth vnto our thoughts, wordes and workes: 1 to honour him in our hearts and thoughts: Curse not the King, no not in thy thought, for the foules of the heauen shall carry thy voyce, and that which hath wings shall carry the matter, saith ^d *Salomon*. 2 Honor him in thy wordes, seeke not by bad and wicked speeches to disesteeme the dignitie of their sacred persons, for they are Gods deputies, and he that despiseth the deputy, despiseth him that appointed the deputie: wherefore God made an expresse precept; ^e Thou shalt not speake euill of the Ruler of thy people. And St.

Regum cibis est honor: Alphonsus.

^a *Pet.* 2. 17.

^b *Rom.* 13. 7.

Nomine parentum intelligitur omnes superiores aut quicumq; nobis praesunt. Vrsin: Catech. in quinto precepto.
^c *Esay* 49. 23.

Math. 22. 21.

Qui de corde non venit honor, no honor sed adulation est: Ber. in Cant:
^d *Ecc.* 10. 10.

^e *Exed.* 22. 28.

¹ Iude 8.

³ Such were Parsons, Bozins, Reynolds, Gifford &c. fladertous Rebels of Queene and state.

^b Estate of Engl. fugit.

* Tacitus said to rayling Metellus, Tu dedicasti maledicere, ego maledicta contemnere.

^{St.} Austin wrote these verses ouer his table: Quisquis amat dictis absentum rodere vitam, hanc mensa vetita nouerit esse sibi: Possidon in vit: August: Gen. 18. 2.

Next God, wee must honor those who are in the place of God: Herman: explicat: Decalog.

¹ Psalme 11. 6.

⁵ Iude hath marked those for filthy dreamers, *Qui dominationem spernunt, Maiestatem blasphemant*, Who despise government, and speake ill of them that be in authority. Beware of vnseemly, vnreuerent, or contemptible speech; which might diminish or distaine the excellency of Gods Lieutenants; much lesse renile, mocke, scoffe, or curse them; abuses most distoyall, dishonourable, and worthie of death. It was a wise and worthy answer of Count Charles ^b to one at dinner, disparaging our late Queene (of famous memory) saying, his Table neuer gaue priuiledge to any to speake vnreuerently of Princes; *Malo de me loquatur homines, quia bene loqui nesciunt, faciunt non quod uereor, sed quod salent*, saith Seneca, Epist. 77. 3. Honor the King in all thy actions, to be ready to defend the honour and renowne of our gracious Soueraigne, both by word and sword. In his presence vse all lowly reuerence, (bowing thy selfe as Abraham to the three Angels) downe to the ground. It was a rare and royall speech of Don Iohn King of Arragon, Father vnto Don Ferdinando King of Castile, both meeting at an assembly in *Victoria*; the Father King would not suffer his sonne to giue him the vpper hand, saying: Sonne you are the chiefe and Lord of Castile, whereof we are descended, so that our duetie towards you as our King and superiour, is farre above that duetie of the Sonne vnto the Father.

Regem

semper honorandum sic diuinitati habere.

And indeed all good people did euer honor their anointed Soueraignes; David, Salomon, with the rest of the Kings of Israel, how honourable and glorious euer accounted in the eyes of their Subiects. *Vbi honor non est, ibi contemptus est*, saith Ierome, where honor is absent, there contempt is present, and to contemne these regall children ⁴ of the most High; is to contemne the most High himselfe. And truly the most dishonourable contempters of Regall Diadems are the flattering *Pseudoi*, the parasiticall magnificoes of the Papall Miter: for to extoll the one, they extenuate the other; they honor, yea rather dishonor their

their Pope with blasphemous titles, * *Dominus noster Deus Papa*, Our Lord God the Pope; or ¹ *Papa participat vitam naturam cum Christo*; or *vice-deus*, supream head of the Church. Which title one of the *Gregories*, named the first, called *Titulum stultum, superbum, peruersum, scelestum, prophannum*; and stiled *Iohn* the Bishop of Constantinople, who affected this pontificall sublimity, *Lucifer, supra astra calix exalabo solium*; and of all flattering Sycophants (the trencher-wormes and platter-friends to Popes of Rome) were some of the clawbacke Canonists, who by hypocriticall and hyperbolicall praises, were the first dreamers of Popes supremacie; and since them many Friers and Iesuites haue beate their braines to make the Regall Scepter stoope to the Popes Miter, stiling their Popes superiours to all Emperours, supream vice-gods, Gods on earth, Kings triple crowned, Iudges of all the earth, heads of the faith, the high Bishops, Monarchs of the whole world: so that ^m *Bellarmino* saith, it is hard to describe what the Pope is, such is his greatnesse; Yea *sacrilegium est disputare de potestate Papa*, saith ⁿ *Vittoria*, It is a kinde of sacriledge to dispute or argue about the power of the Pope: *Potestas spiritualis, & temporalis in uno eodemq; summo pontifice est utraque in summo*, saith ^o *Syluester*, Spirituall and Temporall power in our high Pope, is in the highest point and degree. Nay it was not only the base flattery of mercenarie vassals, and priuate Proctors and Promoters of the Chayre of Rome, but also practised by councils giuing the Pope, the sublimity of the true Antichrist: as the last Councell of *Lateran* giues to Pope *Leo* the tenth, *Omnem potestatem in celo & in terra*, &c. verifying *S Pauls* description of *Antichrist*, exalting himselfe aboue all that is called God, and sitting as God in the Temple of God, shewing himselfe that hee is God. It was strange impudencie of that Impostor and crouching Parasite *Gabriel* to adde a fift Euangelist to the foure, and to offer this title (*Quintus Euangelista*) to *Clement* the eight; and it was as great arrogancie in *Clement* not to reiect it. * *Baronius* acknowledges it, and puts it into his Annals. It would make a

* *Gratian: can. 17.*
¹ *Aluar. Pelag. de planctu Ecclesie: lib. 1. c. 37.*
Vid: Greg. lib. 6. ep. 30. & lib. 4. epist. 34. & 38. 39. & 36
Papa dicitur celeste habere arbitrium, & ideo etiam naturam rerum immutat substatias vni rei applicando alteri, & ideo de nihilo potest aliquid facere: gloss. libro decret. tit. 7. c. 3.
Extra ius, contra ius, & supra ius omnia posse. Decr.

^m *Bellar. in resp. ad Gers. cōsid. 11.*

ⁿ *Vittor. relect. 4. de pot. Papa: & concil. propos. 16.*

^o *Sylus: de Papa par. 21*

Non de potestate Papa inquirendū, cum prima causa nulla sit causa: Baldus in cap. Ecclesia.

^p *In 9. & 10. sess. 9. 2. Thes. 2. 4. Vid. lib. sancte remon lib. 1. sess. 7. c. 6.*

To the Pope as to Christ, let euery knee bow: *Copist. fra. de author. pap. & concil. pag. 94. * Top. 6. in append.*

The Pope hath
an heavenly
iudgement, and
maketh that to
be the meaning
which is none:
for his will is a
Law; *De translat:*
epist. c. quanto in
glossa.

*Omnes principes
orbis terrarū pon-
tificem honorantes
colunt ut summum
deum.*

Blond lib 3. Rom.
institur.*

* *Benedict: a bene-
dict: prefat: ad
antithes.*

* *Humanum est
errare.*

* *Sum: De excels.
pont. q. 59. art. 1.*

* *Elay 14. 12. 13.
14.*

The Pope hath
the same power
that Christ had
to rule ouer all
nations & king-
domes. *D. Marti.
pant. 1. pag. 45. de
iurisdic.*

*Athanas epist: ad
solis. v. 12. agentes.*

* *Polychronus lib.*

* *Frederick, Bar-
barossa, Henry 4.
& Richd 1. basely
vied.*

* *Nauch pag. 8. 6.*

* *Psalms 91. 13.*

Gregory the 7. lets
downe these a-
mong the Popes
priviledges, that

man wonder to reade the immodest and immoderate follie
and flatterie of Popes parasites; saying, That though the
Pope should carry many soules to Hell, yet, *Nemo poterat
dicere Papa, cur ita facis? Dist. 40. c. si papa.* And againe,
* *Papa volens nolens errare non potest*, Though he would he
cannot erre; or as *Canus* saith, *Privilegium infallibilitatis
habet*, He hath the priuiledg of not erring, which yet is in-
cident to humanity: in the Popes brest is created the Mo-
nopolie of the infallible spirit of our Sauour. Or againe,
*Papa potest conficere novum symbolum, & multiplicare arti-
culos fidei, & in omnibus articulis multa addere*, saith * *Au-
stinus de Ancona*, The Pope can make a new Creed, and
adde more articles to our beleefe. Thus, thus, these pal-
try and palpable parasites would haue their Pope like the
* sonne of pride, which cast lottes vpon the Nations, say-
ing, I will ascend into heauen, and exalt my throne aboue
beside the starres of God: I will ascend aboue the highest
of the clouds, and I will be like the most Highest. So they
goe about to make him as proud as *Typhons* the Giant,
who would haue an higher firmament vnder which hee
might walke, and bigger starres to giue bigger light, o-
therwise he would pull them downe and fight with *Impi-
ter*. So that he is growne to that height of pride, as * *Con-
stantinus* the Emperour once said of the Pope, *Quod ego vo-
lo, pro canone sit*, What I will, shall stand for a comman-
ding Canon; veryfying a Tyrants voyce, like a *Nero*, or
a *Nimrod*, *Sic volo sic iubeo, stat pro ratione voluntas*. And
indeed the Popes of Rome are so proud, that they would
haue Kings kisse their feet, or hold their stirrop, or crowne
Emperours with one foote, and y strike it off with the
other: tread vpon their neckes, abusing that place of
* Scripture, Thou shalt walke vpon the Lion and Aspe,
the young Lion and the Dragon shalt thou tread vnder thy
feet. *Henry* the fourth walked three daies at the Popes
gate in frost and snow bare footed; *Abbas Vrspp. Platin, in
vit. Gregor. 7.* Dishonouring Gods high Lieutenants, de-
basing that dignity which is the highest vpon earth, see-
king to haue the superiority aboue them, to depose them
from

from their Kingdomes, and depriue them of their liues; witnesse the Bull of *Pius Quintus* against Queene *Elizabeth* of happie memorie, wherein as *Gabutus* a popish writer saith, *Cogitabat Pius reginam e medio tollere*, *Pius* did think to haue made Queene *Elizabeth* away; or as *Catena* another Papist, *Pius omni studio faciendum curauit, vt incolarum animos ad Elizabethae destructionem facta rebellionem commoueret*, *Pius* tooke care and study to bring to passe, to moue by rebellion the mindes of the inhabitants of England to the destruction of Queene *Elizabeth*. So as wee may say of Popes, as the people of *Pilate*, *d* You are not *Casars* friend; loth that they should weare a Crowne of gold, and therefore would giue them a Crown of thornes, and crucifie to death *Unctus Domini*, the Annointed of the Lord; at the Iewes did *Unctum Dominum*, the Annointed Lord. The times were, you gaue Emperours and Kings more honour, more obedience, when as you acknowledged your selues their vassals, and reuerenced and obeyed them for your Lords; as for a long time the Popes did to the first Christian Emperours: yea the Election of the Pope was a long time in the Emperours hands; who had the right of chusing the Pope confirmed by a Synod of the Popes to *Charles* the great: *e* *Leo* the first with many of his Bishops, vsed their knees, intreated the Emperor and his VVife for a Synod. And then no doubt but you gaue them honor and homage too, and you also were forced to pay then money to the Emperor for confirmation; and this lasted 700 yeares after Christ, as Historians *f* write; nay not onely elected by Emperours, but also reiected and deposed from your Popedomes (if the Emperor found any good cause for it,) as the *g* Emperor *Otho* deposed Pope *Iohn* the twelfth. *h* *Henry* the third, Emperor, deposed 3. Popes, as *Benedict* the ninth, *Syluester* the third, and *Gregory* the sixth, and other Emperours haue done the like.

Then the Spirituall and Temporall sword was not in the power of the Pope, (as since *Gregory* *i* the eight said:) the Emperours had it in their owne hand, and then you feared them, if not honoured them as you ought. But after that

Princes must
kisse Popes feet,
&c. *Baro. Anno*
1078. n. 32, *Greg.*
7. epist. 12, ep. 55.
b *Jn vita Py 3.*
de Angl.

c *Catena: pag. 113*

d *Iohn. 19. 12.*

Waltram: Theod.
Aniem: de prinis:
Imperij.

e *Liberat. breuiar.*

f *Sigeb: in Chro: ad*
ann. 683 & Luit-
prand: in vit. Aga-
thon & Anast. in
vit. eiusd: Agathe
& Herm: Conrad:
ad ann 678.

g *Luitpr. bist. lib.*
6. c. 10. 11.

h *Marian Scot. Si-*
geb. abbas Vrsp. ad
ann. 1046. & Pla-
tin. in vit. Grego 6.

i *In C una Sanct.*
extr. de maior. &
obedien.

Gregory the seauenth, otherwise called *Heldebrand*, began *ducchari in Casarem & Casareis*, to play his hellish part, to seeke to depriue of his Empire *Henry* the fourth: for this *Heldebrand* was the first that euer attempted such a *Luciferian* preheminence, if the *k* Historian doe write true: *Lego, & uelogo*, saith he; *Romanorum regum, & imperatorum gesta, & nusquam inuenio quicquam eorum ante hunc à Romano Pontifice excommunicatum, vel regno priuatum*, I reade ouer and ouer the Acts of Kings and Emperors, and I find no where any of them before this, excommunicated of the Pope, or depriued of their Kingdome: but this Popes enterprise had a sutable successe; for by the Councell of *Brixia* hee was deiectioned out of the Popedom for it, and being in extremitie, calles one of his best beloued Cardinals to him, and confessed to God, Saint *Peter*, and the whole Church, that he had greatly offended in his Pastoral charge; *Et suadente Diabolo contra humanum genus iram & odium concitasse*, By the Diuels perswasion he had raised vp wrath and hatred vpon Mankind. Well, this *Heldebrand* (whose Orator was the Diuell) was the first that attempted to depose Emperors; and since, that Prince of the Ayre, who beares rule in the childre of disobedience, hath moued *Peters* false friends, and Kings foes, to follow the hellish steppes of proud *Heldebrand*, seeking to depose Kings, to dispose of their Crownes, and depriue them of their liues, to excommunicate them, to free subiects from their allegiances, to excite Armes against them, to make Martyres of King-killers, euery way labouring to disparage their sacred Persons, diminish their Regall rights, eneroch vpon their Prerogatiues, altogether contemning *Peters* Precepts, yet arrogating *Peters* Place; Honour the King. How dishonourably and contemptibly (that *Milo* who bare the Pope on his shoulders) Cardinall *Bellarmino* writes of Kings; That they are rather slaues then Lords: *De Leicis, c. 7.* Not onely subiects to Popes, to Bishops, to Priests, but to Deacons: *De pontifice, lib. 2. c. 7.* That Kings haue not their authority immediatly from God, nor his law, but onely from the law of Nations; *De cleric.*

k *Otho. Frisingens.*
lib. 6: cap. 33

Concilium Brix-
iense: 1083.

Abbas vspergenfis:

Siegeber. An. 1084.

Antoninus.

Siegeb. ad Ann.
1085.

Vsperg. in Anno,
1089.

Suadente Diabolo,
ut supra, vid. card.

Beno: in the
life of Gregory 7.

cleric. v. 38. That Churchmen are as farre about Kings, as the soule about the body, *De Laicis. c. 18.* That Kings may be depofed by their people for diuers respects; *De pontifice. lib. 5. c. 8* : That obedience due to Kings, is onely for certaine respects of order, and pollicy; *De clericis. cap. 38*: His workes are full of such foule and false assertions; base, bald, and blockish Paradoxes, repugnant to al Scripture, right, and reason: that he may say with the Poet;

Hoc equidem studeo bullas ut mihi nugis,

Pagina turgescat. ———

Many of his propositions so dishonourable, and iniurious to Kings, that to confute them, *Non opus est verbis, sed fastibus*: Armes, not Arts should beat and breake in peeces such pernicious Paradoxes.

But to leaue these Machiauelismes of the Conclauē, (de-throwing Kings to en throne Pōpes) let vs learne of God, with what honourable titles, and high prerogatiues in the Booke of God they stand possessed: There they are called Gods, and Children of the most High: The Lords Anointed, The Angels of God, The Light of Israel, Sitting in Gods Throne, The Higher Powers, the Ministers of God, The Kings of Nations that beare rule; euery where with variety of such high and stately Titles, great Prerogatiues, commanding euery soule to be subiect to them, that he who should goe about to empaire their honour, must first infringe the Booke of God. Vnworthy is that Creature to breathe the Ayre, which denies honour to the breathing Image of God, his annointed Soueraign, or with vnreuerent action, or elocution, enterprise to debase their sacred Soueraignty; such tongues are worthy with *Dives* to be tormented, or with *Progne* to be cut out, or with *Nicanors* to be diuided in crummes for Birds, that will not honour with tongues, and honour with hearts their annointed and appointed Kings, the earthly pictures of the King of Kings. And not to trauel so farre as forraine Climaxes, to teach them (to honour Kings) let our speech bee bounded within the circumference of his Highnesse Countries, People (about all other Nations) bound to ho-

¹ Ps. 82. 6

^m 1 Chr. 4. 18

ⁿ 2 Sam. 14. 20

^o 2 Sam. 21. 17

^p 2 Sam. 3. 1

^q Rom. 13. 1. 4

^r Luke 22. 25

^s Rom. 13. 1

* Eccles. 10. 17

Calamo & cuspid.

* Car. Bellar. Card.
Perron.

* Pro. 16. 10

* Pro. 8. 6

* Cit. in Hortens.

nour and obey our gracious Soueraigne. We blessed with a King of incomparable wisdom, *Rex natus & ad Regna natus*, descended of blood royall: 'A blessednes to a Kingdome, when a King is the Son of Nobles, and much more of noble vertues, prudent in a peaceable gouernement, compleate in the perfection of Learning; eares may ouercome eyes, to hear the wisdom of our *Salomon*; and which is most of all, and best of all to be extolled, sincerely, and soundly religious, labouring to make his Kingdomes, by aduancing *Euangelium Christi, Regnum Euangelij*: A trusty defender of the true Faith, *Tam Marti quā Mercurio*, both by Pen and Pike ready to defend Religion against superstition; often hath he entred into *Theologicall* disputes; and foyled *Romes* most illustrious *Cardinals*: yea, his Maiesties dinners like *Salomons* Table, making Auditors say with * *Salomon*; A diuine sentence shall be in the lips of the King; or with wisdom her selfe, * *Heare*: for I wil speak of excellent things, and the opening of my lippes shall teach things that are right. A Patron of the Church, and a Promoter of the Gospell; as * *Hortensius* raised vp eloquence to Heauen, that he might goe vp with her, so our dread Soueraigne aduances the Gospell, the *Iacobs* ladder to climbe to Heauen by it.

Macte virtute: sicutur ad astra.

I am vnable and vnfit to make the Map of our Kings perfections, *De ipso ipsi loquuntur Antipodes*; not any Zone habitable wherein his glory hath not habitation: and they say, We must praise a King as we honour God, *Sentiendo copiosius quam loquendo*; and herein such plenty of praise is offered, that ——— *Inopem me copia fecit.*

Xenophon might see that in our vertuous King *Iames*, which he wished in his King *Cyrus*: *O fortunatos Anglos bona si sua norint*; Oh happy wee, if wee be thankfull for our happinesse: *Nihil his bonis accedere potest, nisi ut perpetua sint*, Nothing can augment our earthly ioyes, but to make these lasting: and thanks be to God, our Soueraigne hath, I thinke, already out-lastred the Regency of a dozen Popes. *Hominum breuis, regum breuior, pontificum vita brevissima,*

nissima, saith *Petrarcha*; Of all men the Popes haue shortest liues, but God grant our Soueraigne *Nestors* dayes, wishing for him as *Martial* did for *Traian*, *Lib. 10. Epig. 34.*

Dij tibi dent quicquid (Princeps Auguste) mereris,

Et rata perpetuo qua tribuere, velint.

Long may this glorious Candle of *Israel* last, who as vpon this day was proclaimed with infinite ioy, receiued with peaceable entry, enthroned with glorious inuestiture, and hath hitherto gouerned with admired wisdom, comfort and content of all good Subiects; so still to continue in all Princely prosperity, and to hold the Scepter of great *Britanny* with a tripled addition of yeeres to come for the yeeres past; wishing in desire, though it cannot be indeed

Hic ego nec metas rerum, nec tempora pono,

Imperium sine fine dedi: ———

Adde to his dayes of the dayes of Heauen, that he and his posterity may here sit vpon the regall Throne, so long as the Sunne and Moone endureth.

——— Hac regna tenere,

Et natos natorum & qui nascentur ab illis:

That all his Subiects may euer pray for him, obey him, and honor him; aswel in deeds as words, hearts as tongues, saying and praying; *God saue the King.*

*Da spatium vite,
multos da Iupiter
Annos. Iuuen. Sat.
10*

*Et ceptis non de-
erit fasces baras.*

CHAP. VII.

THE fourth duty of Subiects, to be duly rendered and tendered to their annointed Soueraignes, is loyall and faithfull seruice, thinking themselues (as *Tiberius* said of his People)

Homines ad seruitutem nati, Men borne to doe them seruice: And therefore it was a commendable order (as *Me-
lantion* records it) that euery Citizen did sweare, taking a corporall Oath, *Pugnabo pro sacris, pro legibus, pro aris, &
focus, & solus, & simul cum alijs; & ne patriam meam deterio-
rem quam accepi, posteris tradam, omnibus viribus enitar*, I will

*^a Pref. Com. in E-
pist. ad Rom.
Qui reip. hostis
est, is ciuis esse
nullo modo potest.
Cic. in Cat. 4*

fight for Religion, for our lawes, &c: alone & with others, and I will with all my might rather endeavour to better, then to make worse my Countrey to posterity; acknowledging themselves seruants to their Countrey, and vowing their best endeavours to doe her faithfull seruice. So all true subiects are bound by the Lawes of God and men, to be faithfull seruants to their Soueraignes: and if they neglect or reiect this duty, I may say to them as ^b David did to *Abner*, Ye be worthy to die, because ye haue not kept your Master the Lords Anointed, because you haue not been faithfull seruants to your anointed Soueraignes. If any ^c *Bishpan* or *Tereft* seek to lay hands on our gracious Soueraigne, with faithfull *Mordecai* and *Ester*, speedily preuent it by reuealing it: If any ^d King of *Aram* takes counsell with his seruants against the King of *Israel*, with faithfull *Elisha* reueale it to your *Cesar*, euen the words he speakes in his Priuy Chamber; nay, not onely reueale it, but reuenge it; *In reos Manifestatis & publicos Hostes omnis homo miles est* (saith ^e *Tertullian*) against Traytors and public enemies euery man is a Souldier; yea, in this kind and sence, we may and must *in fortitudine nostra sumere cornua*, with ^f *Zedekiah* make hornes of iron, to push these treacherous *Aramites* vntill wee haue consumed them, giue couragious resistance to treacherous violence, vntill they may receiue deserued doome by Iustice. And for the performance of this loyall seruice to their appointed Soueraignes, no condition of men vnder the Sunne can pleade immunity, neither Popes, Priests, nor People: the Pope cannot pleade priuiledge, if he will stand to his owne and old title, *Servus servorum*, A seruant of Seruants: but he carries himselfe now adayes as if his Prentiship were out, and would change his stile to be *Dominus Dominorum*, A Lord euer his Lord; as the old ^g Poet tels vs;
Roma tibi quondam fuerant Domini Dominorum,
Servorum serui nunc tibi sunt Domini.
 For he disclaimes in action his old appellation, the seruant of seruants, & neuer vses it but by way of equiuocation. But to let him goe: for *Senex psittacus non capit seru-*
lam,

^b 1 Sam. 26. 15. 16

^c Ester 2. 21. 22

^d 2 Kin. 6. 12

^e Ter. Apol. c. 2

^f 1 Kin. 22. 11

Humilitas in voce,
superbia in actione.
Greg.

Servus servorum,
Tyrannus Tyrannorum.

& Illyric: Poem de
corrup. stat. Eccle-
sie.

Ita equivoci, ut
vinocirare.

him, He is too old to learne, and happy are those Kings, that haue least part of his seruice; but if it please the Pope to be like the High Priests, (and I thinke that title is high enough for him) they were content to call themselues seruants vnto Kings, as *Abimilech* accounted himselfe *Sauls* seruant; ^h Let not the King impute any thing vnto his seruant, &c. And *Zadock*ⁱ the High Priest, called by *Dauid* his seruant: So ^k *Aaron* to *Moses*, *Ne indignetur Dominus meus*, Let not the wrath of my Lord waxe fierce. In a word, *Summi sacerdotes regibus subdebantur*, saith their ^l *He- suite*, Their chiefe Priests were subiects and seruants to Kings in the Law: and the chiefe Apostle euen Saint *Peter*, from whom they would fetch their Pedegree of *Primacy*, enioynes all in the Gospell to submit themselues for the Lords sake, whether it be vnto the King, as vnto the superior. So that their freedome from seruice to the Princes of the Earth, hath no warrant, except from the Prince of the Ayre, to whom *Rome* dedicateth her scepter and seruice. And this loyall seruice of the members vnto the royall and Princely Head, ought to be dutifull, faithfull, and perpetuall: that is the happy seruice, which comes from an hearty obedience; many things may seeme so in appearance, which are not so in essence: It is the practise and very prayers of the wicked to cry thus: *Hor. 1. Epist. 16.*

*Da mihi fallere, da iustum, sanctumq; videri,
Noctem peccatis, & fraudibus obijce nubem.*

If they seeme trusty in shew, though treasonable in heart, they care not, like bad seruants, not in singleness of heart, but with seruice to the eye, as men-pleasers, obey they their regall Masters. This Age is full of such treacherous hearts, as deceitfull as ^m *Ishb* to *Amasa*, who tooke him aside to speake with him peaceably, and smote him vnder the fifth rib, that he died; or like ⁿ *Dalilah* to *Sampson*, with faire words, and weeping to betray him to the *Philistines*: No treason but in trust, *Decipimur specie rebus*; The fained voice of Fowlers catcheth the Partridges, & Plouers: The Mother of Error puts on her maske, to bee taken for the Daughter of Time, truth: The Wolfe in sheeps cloathing,

^h 1 Chro 29.22.7

ⁱ Sam. 22.15

ⁱ 1 Kin. 1. 33

^k Exod. 32.22

^l Salmeron in tract. 63, de potest. Eccle. & secular.

ⁱ Peter 2 13

Nulla est pestis capitalior quam eorum, qui tunc cum maxime fallunt, id agunt, ut boni viri videantur: Cic. lib. 1, offic. Ephes. 6.5,6

^m 2 Sam. 3. 27

ⁿ Iudges 16.18
Malum sub specie boni celatum, dum non cognoscitur, non cauetur Chrys. super Matb. 7 Veritas est temporis Filia.

• 1 Macehab. 16.
 P Herodes deuotionem promittit,
 sed gladium acuit:
 Chry. Iup. Mat. 2
 1 Math. 2, 8

1 Math. 16. 49
 Nunquam te ful-
 lant animi sub
 vulpe latentes:
 impia sub dulci
 melle venena la-
 tent.
 Foris Cato, intus
 Nero; totus ambi-
 guus.

• Et Leo pars pri-
 ma est, draco me-
 dia, ipsa Chymara.

• Aug. in Ps. 63

Virtutis comes in-
 vidia: Cic. 4. ad
 Here.

Inuidiam ferre
 aut fortis, aut fa-
 lix potest:
 Seneca.

• Tacit. Hist. lib. 2

scarce knowne from the sheapheards dogge. • Ptolomie the
 sonne of *Abusum*, vnder a faire vizard of loue and kindnes
 feasting *Simeon* and his two sonnes, killes them in his ban-
 quetting house: P *Herod* when he would play the wolfe, he
 counterfetted a Foxe: • Goe and search diligently for the
 Babe, and when ye haue found him, bring me word, that I
 may worship him; his meaning was to worrie him: So
 • *Iudas* comes with his *Aue Rabbi*, Haile Master, betraying
 him with a kisse: *Do'i non sunt doli, nisi iustu celas*. *Plantus*. So
 many a perfidious Traytor will cry, *Aue Caesar*, God saue
 the King; but it is with such an affectio as *Antoninus Carya-*
calla said of his brother *Geta*, *Sit diuus. modo non viuus*, Let
 him be a Saint or a King in Heauen, so he be not a King on
 Earth. Beware of dissemblers, parasites, and equiuocators;
His nomina mille — mille nocendi artes: Such are full of
 fraud, full of villany; beleue them as the people of *Rome*
 beleueed *Carbon*, swearing neuer to credit him: They are
 like to *Polypus*, haue 1 various shapes, changing themselues
 into Angels of light; but *Malsu ubi se bonum simulat, tunc*
est pessimus, A bad man when he counterfetteth to be good,
 is worst; *Simulata sanctitas est duplex iniquitas*, A counter-
 fet holiness is a two fold wickednesse. Let vs performe
 according to our place, faithfull, hearty, and trusty seruice
 to our dread Soueraigne; and though the wicked labour
 to darken with a cloud of flaunder our faire and faithfull
 seruice, yet at last that eclips of enuy will vanish of it selfe,
 and our owne innocency and fidelity will animate vs like
 that *Romaine Marins*, who being accused by the Senate of
 Treason, in a passion teares his garments, and in sight of
 them all shewes them his wounds receiued in the seruice
 and defence of his Countrey, sayings *Quid opus est verbis,*
ubi vulnera clamant, What need of words, our wounds de-
 clare, our blood was shed for ycur welfare? Faithfull ser-
 uice is laudable before men, and acceptable before God;
 it may be by the wicked sometimes blamed, but it cannot
 be shamed: though it be not alwayes rewarded on earth,
 it shall be sure to find rewards in Heauen, as they • once
 complained, *Penes ceteros imperij premia, penes ipsos seruitij*
neces.

necessitas, that others found the sweet preferment, and they had horse and heauy burthen for their seruice; yet vertue is a reward to it selfe: *bonorum laborum gloriosus fructus*, the seruice of the * righteous is accepted, and the remembrance thereof shall neuer be forgotten:

* Ecclus. 35. 7:

Ipsa quidem virtus sibi met pulcherrima merces:

Silius Italicus.

And this seruice due to our King and Country (if neede require) must reach *vsq; ad aras*, prodigall of labor, limbo, or life, to defend both; the safetie of both, eyther King or Country is so inseparable, that the seruice done to eyther is alwaies commendable and honourable. VVee haue famous presidents in this kinde to presse vs to performe the vtmost of our seruice in loue to our Country, in duety to our King: the 3 *Decij. Zophirus, Cn: Scipio, Fuluius Nasus &c.* all offered to sacrifice their liues in loue for their Countre:

* *Dulce & detorum est pro patria mori:*

Anchurus fili⁹ regis Mida, pro Salute patria in profundissimum clafma sese precipitem dedit.

The * story is most famous of *Quintus Curtius* a noble Romane, who hearing by the Oracle, that the safety of the city of *Rome* consisted onely in the sacrifice of one of her best affected children, valiantly and voluntarily leaped into that deuouring gulfe, and so preserved the Citie.

* *Hor 3. car. od. 2.*
* *Val: Max: l. 3. c. 6*

Hor. ad S Hoc opus, hoc studium, parui properemus & ampli, Flor. Si patria volumus, si nobis viuere chari.

Ardua per præceps gloria vadit iter.
Ouid.

A spectacle of loue and loyalty, a sacrifice of high obedience, that is presented vpon the wings of death; I will not say worthy of imitation: because like vnto selfe-sacrificing of *Cleombrotus*, they were Martyrs *stulta Philosophia*, Martyrs of their fond Philosophy, yet notwithstanding worthy to stirre vp great affection for Subiects to loue as truely their King and country, and the King and Country to loue such Subiects, that for them aduenture their liues. Naturally euery one loues his Country; *Nemo patriam diligit quia magna est, sed quia sua est*, saith * *Seneca*: * *Semderemed.* No man loues his Country because it is great, but because it is his owne: *Ouid:*

Nescio quâ natâle solum dulcedine cunctos ducit, & immemores non finit esse sui:

Dulce solum patria est.
Virg:

The Persians did beare such loue to their Country, that they must sweare by the Sunne rising, neuer to become Jewes, Grecians, Romans, Egyptians, but euer to remain Persians: They counted no fault more foule, then to be a foe to his owne Country. It was an excellent saying of *Aulus Fulvius*, who finding his sonne in the conspiracy of *Catiline*, tells him, *Ego non te Catilina genui, sed Patria*, I did beget thee not for *Catiline*, but for thy Country. They that are Traytors to their King and Country, may fitly be compared to Vipers: The Vipers are conceiued (as^a *Pliny* writes) by biting off the Males head, and borne by eating through their Mothers belly; So they would *Decapitare Caput*, destroy the King their head, and *lacerare matrem*, teare the bowels of their mother, their native Countrey. Our English Fugitiues are the spawnes of these Vipers, *Parsons, Saunders, &c.* who because they could not eate through her bowels and belly with their teeth, in reuenge raile at her with their tongues; to whom I cannot giue a fitter answer then that which the ^a Spanish *Verdugo* gaue to Sir *William Stanley*, railing against this his native Countrey; saying, Though you haue offended your Countrey, yet your Countrey neuer offended you.

These Iesuited fugitiues, who at Rhemes or Rome doe now ——— ^b *Caluo seruire Neroni*, vnnaturally forsake their King, Country, Kindred, and deuote their liues & labours to giue all homage to the chayre of Rome; and though they colour their treasonable plots and proiects of confusion vnder pretence of conuersion, yet bloody is that faith, that *Cain*-like will kill their native brothers, and *Nero*-like rip vp their dearest Mother; *Conuerso anima prætenditur, subuersio regis, reip. & Ecclesie intenditur*, They pretend religion, but they intend rebellion and desolation. But to leaue these Vipers, of whom I may say as the Souldiers at the death of the sonne of *Maximus*, *Non debet seruari vnus Catulus*, Not any of their young ones worthy to be kept vp for store; let vs in an example or two, behold the deepe affection of Kings loues vnto their Subjects. The story is common of King *Codrus* the Athenians King,

^a Nat. hist. lib. 10.
cap. 62.

^a Estate of Eng.
fugitiues.

^b Juuen: sat 3.
Val. Max: lib: 5.

King, who being assaulted and assailed by enemies, received this Oracle, That his army should preuaile if he would suffer himselfe to be slaine of his enemies; which newes when it came to the eares of his aduersaries, they made an edict, *Nemo tangat Codrum*, None might touch *Codrus*: *Codrus* then changed his habit: see the fire of loue; he went to his enemies thus disguised: marke the flame, there was he slaine: looke vpon the ashes, the vrne of *Codrus*, what doe they say, but,

Hor. { *Quo nos cuncta feret melior fortuna, parentes*
 ibimus o socij, comitesq; —

So King *Leonides* sacrificeth his dearest bloud at *Thermopilas*; fighting valiantly in defence of his Country and Kingdome:

Cic. { *Dic hospes Sparta nos te hic vidisse iacentes,*
 Tusc. { dum sanctis patria legibus obsequimur.

In a worde, I neuer read of any King (vnlesse such as *Nero* and *Caligula*) that did not wish well to his owne Country and kingdome: For, *Principis est consulere omnibus, prospicere saluti patriæ*, saith * *Cicero*, It is the office of a King to take care and counsell for the welfare of his people: *Princeps suorum subditorum velut sui ipsius corporis membrorum curam gerit*, saith *Agapetus*, A Prince takes care of all his Subiects, euen as the members of his owne bodie. And so *Alfonso* a King had his symboll; (a Type of his true loue) a Pellican with her bill pricking her brest, feeding her young with her bloud, with this inscription, *pro lege & pro grege*; declaring Emblematically, That Kings with continuall cares waite their liues to prouide for their peoples welfares: For good Kings will say with *Hadrianus Caesar*, *Sic se gesturum principatum, ut sciant rem populi esse, non suam*; They will so gouerne that all men may see they aime more at the publicke good, then any private gaine. It is their office to protect their people, prouide for the welfare of the common-wealth, maintaine good Lawes, execute Iustice, defend the Faith, and promote the Church. So we * read that when the Emperor is crowned, the Archbishop of Colen propounds seuerall demands,

* *Unam populo*
cervicem optant
quam uno illi
amputare possunt.
 * *Epist. ad Q.*
Fratre lib. 1.

Alis micans meip-
sū consumo, alios
alens meipso per-
do: aliud est esse in
lege aliud sub lege:
qui est in lege, se-
cundum legem agit
qui sub lege secun-
dum legem agitur,
ille liber est, ista
seru. Aug. in *Psal.*
 * *Sleyd. lib. 1. & 2.*

*Xenophon de reb.
Laced.*

Solon being de-
manded what
was the chiefe
safery of a Com-
mon-wealth: an-
swered, if the Ci-
tizens obey the
Magistrate, & the
Magistrate the
Lawes.

*Publica nimirum
res tum sibi cōstat,
& equū imperiū,
cum Rex quod iu-
bet, ipse facit. Alcibi-
epig. lib. 1.*

z Mach: prius. c. 12.

*h Presat. Iustiniā.
instit: in initio:*

*Civitas subsistere
nequit, quæ legibus
non est firmata;*

Arist. lib. 6. politic.

1 Luke 11. 46.

*Digna vox est Ma-
iestate regnantis,
legibus alligatū se
principē profiteri.*

*Or. Imperat. The-
od. & Valent. Cæs.*

*Regis ad exemplū
totus componitur
orbis: Claudian.*

An Ecclesiam defensurus? Iustitiam administraturus? Imperium conservaturus? viduas, orphanosq; protecturus &c. Whether hee will defend the Church? Administer Iustice? Preserve the Empire? and protect the widdowes, fatherlesse, and friendlesse? The Kings of Sparta at their Coronation did sweare to raigne according to *Lycurgus* Lawes: and I thinke it is the order of most Christian Kings at their Coronation to sweare to rule according to iustice, and to maintaine the lawes and liberties of their kingdomes; for farre be it from Kings thoughts to say with *Thrasymachus*, *Principum utilitate & libidine omne ius definiri*, All Law to be defined by their pleasures and profit: for that is to say with the Mother of *Antoninus Caracalla*, to him *quodlibet licere*, any thing to be lawfull for him; or with *Caracalla* himselfe, *Imperatores leges dare, non accipere*, Emperors giue Lawes, but doe not liue by them. The foundation of well-gouerned Kingdomes hath two supporters (saith *Machiavell*) *bonas Leges, bona Arma*, good Lawes, and good Armes: And that famous Emperor *In-
stinian* saith, *Imperatoriam Maiestatem non solum armis decoratam, verum legibus oportet esse armatam*, Imperiall Ma-
iesty not onely to be adorned by Armes, but also armed by Lawes; and then the Lawes will be best obeyed, when the Law-makers obey themselves. It was a woe our Sau-
our denounced against the Interpreters of the Law, be-
cause they did lode men with burdens greuous to be borne, and they themselves touched not the burdens with one of their fingers: Promulgers and publishers of Lawes ought to be practisers of the same. It was a royal speech of the Emperor *Traian*, when he deliuered the sword, *prae-
festo pratori*; saying to him, *Si bene imperauero, prome; sin-
contra, aduersus me stringito*; If I rule well, draw out that sword for me; if otherwise, against me: and happy is that Kingdome whose supream head giues good Lawes to o-
thers, and liues by them himselfe, it animateth all to obey.

*Ad te oculos, auresq; trahis, tua facta notamus,
nec vox missa potest Principis ore regi.*

Prin-

Principis vita est censura cinium, saith ^k *Plinie*, The life of King, the life of imitation; his good life as powerfull to draw people to goodnesse, as good Lawes : k *Plin. 2. Panegy. ad Traian.*

Clauid. { *non sic inflectere sensus*
Humanos edicta valent, quam vitare gentis :

The Rulers godly life, like a good Glosse vpon a Text, makes a perfect commentary vpon the Law to moue vulgar obedience. O then let vertue and piety flame in the breasts of Princes, cherish these (O sacred Potentates) at your high Altars, and then your excellent actions will produce exemplar imitations.

Persius. { *Regibus hic mos est centum sibi poscere voces,*
Centum ora, centum linguas —

Many millions of men are your spectators, nay the world is your stage wherein your actions are euen axioms to draw that many-headed beast, the multitude, eyther to vertue or vice. What a glorious and most applauded of all the Saints of Heauen, is your well-acted taske and office, if you render vp your Crownes to him that is the King of Crownes and Scepters, with a commended *plaudite*? then indeed you shall worthily

Pers. { *Os populi mernisse, & Cedro digna locutum*

Sacr. { *linquere* ————— Leauē
happie monuments on earth, of your immortall fame, and at your farewell from your earthly thrones, leauē a lamenting and bewailing world, but attended vnto heauen with the praiers of your people, with an army of Angels to welcome your arriuall. And heerein how are the people of great Britaine bound to render perpetuall praises to Almighty God? who hath blessed them with such a godlie and gracious King, who with his life, lawes, and labours, by his publicke example in the true seruice of God, by the integritie of his life, industry in sacred studies, clemencie in gouernment, delight and diligence in hearing Church-exercises, making his Court, as it was said of ¹ *Constantines*, *Ecclesia instar*, like a Church, their publicke Seruice and Sermons deuoutly performed, and religiously accepted and embraced, labouring *Regis ad exemplum totum*

Longūiter per precepta, breue per exempla: *Jeron:*
Plebeia ingenia magis exemplis quā ratione capiuntur.
Macrobi. lib. 7. Saturn. cap. 4.

Augustus filled the world with Schollers, *Tyberius* with Parasites, *Constantine* with Christians, *Julian* with hereticks.

Imperio maximus, exemplo maior:
Paterculus: lib. 2.
In vulgus manant exempla regentum;
Cyp.

Pietas est verus Imperatoris ornatus. *Euagry: hist: Presat: ad Theod:*

¹ *Euseb. de vit: Constant. lib. 4.*

componere regnum: by a Kingly patterne of deuotion to ex-
cise all to an holie imitation: So that wee ought to giue
God more thanks then *Plato* did, who yet thanked God
for three things: 1. *pro ratione*: 2. *pro natione*: 3. *pro erudi-*
tione: for his reason, nation, and learning: 1. for his rea-
son, being made a man, not a beast: 2. for his nation, a
Grecian, not a Barbarian: 3. for his liuing, in the daies of
learned *Socrates*, of whom hee reaped great knowledge.
Wee ought also to thanke God for these and other bles-
sings, beeing not meere men, but Christian men, liuing
vnder the reigne of a most Christian King, a Defender of
the Faith, and cherisher of the Gospell; a louer of Peace:
that wee may truely say, as the people did at the death of
Pertinax the Emperour, *Dum ille regnabat tranquille vi-*
uebamus, & neminem metuebamus, While hee reigned,
wee liued quiet, and feared no enemies, So now euery
man may sit in peace vnder his Vine and Figtree, & beare
a part in the song of those heavenly Souldiers, "praising
God and saying, *Glory be to God in the high heauens for our*
peace on earth. VVe enioy that blessing promised to *Salom-*
on, *Iⁿ will send peace and quietnesse vpon Israel in his daies*,
A blessing worthie of thanksgiuing: So that wee may in
a Christian peace serue the God of peace, and praise him
for our peace, and pray to him for the preservation of the
happy instrument of this our peace: for peace is a nurse of
Religion, but bloudie warre the mother of misery, mis-
chiefe, and abomination; for,

Lucan: { Nulla fides pietasque viris qui castra sequuntur.

*In time of Warre the God of peace neglected,
True faith and Piety is then reiected.*

Let all from head to foote, from our *Salomon* in the
Throne, to the poorest member in the kingdom, prostrate
their humble soules to the throne of God, (the giuer of all
blessings) and in all faithfull obedience, tender him their
dutifull seruice, ° seruing the Lord in feare and reioycing
in trembling; ascribing all praise and thanks to God, say-
ing, ° *Saluation belongeth vnto the Lord, and his blessing*
is

*Felix resp: in qua
qui imperat timet
deum. Cominans:
Iustin.*

° *Luke 2. 13. 14.*

° *1 Chron. 12. 9.*
*Tale bonum est
bonum pacis,
ut in rebus creatis
nil gratia sua solet
audiri, nil delecta-
bilis concupisci,
et nil vtilius pos-
sederi. Aug.*

° *Psalm. 2. 11.*

° *Psalm. 3. 8.*

is vpon the people; *Gratias ꝑ agere Deo possumus, referre non possumus*; giuing God all possible thanks for his blessings, the least whereof is more worth then all our thanks; yet, *Ascensu gratiarum descensus gratia*, the ascending of our thanks doe bring descending graces. And with our best and faithfull seruice to our good God, the King of Kings: let our loyall and dutifull seruice be neuer wanting to his vertuous vicegerent, his annointed deputy on earth, our high and dread Soueraigne, *⁊ Qui tangit eum tangit pupillam oculi ipsius*, as the Lord speakes of Sion; Hee that toucheth you, toucheth the apple of his eye: beseeching God to be Protector *Saluatorum Vncti*, the defender and deliuerer of his Anointed, to giue him prosperity, peace, and plenty of all things: yea, plenty of it, which *Lewes* the eleuenth the French King complained hee onely wanted in his Court; and being demanded what it was, hee said *truth*, a Diamond faire and fit to adorne a Diadem, commendable to God, acceptable to Kings, profitable to Common wealths; Hee is the Kings and Countries best seruant, that brings in his mouth a message of Trueth. I haue read how a certaine poore man comming to see *Constantine* (an Emperour renowned through the world by Fame and Fortune) and that poore man fixing his eies vpon him, said thus, *Putabam Constantinum aliquid praeclarum & mirabilius fuisse, sed iam video eum nihil aliud esse prater hominem*, I had thought *Constantine* had beene some rarer and more admirable Creature, but I see he is but a man; to whom *Constantine* gaue many thanks, (being both plaine and true) saying, *Tu solus es, qui in me oculos apertos habuisti*. Thou art onely the man that hast looked vpon mee with open eies; others did flatter him, making him beleeue that hee was not, but this man honestly and truelie told him what hee was. Like *⁊ Macedonius* the Eremite, who said to the officers of *Theodosius*, *Discite Imperatori non es Imperator solummodo, sed etiam homo*: Tell the Emperour he is not onely an Emperour, but also a man: For though in Scripture they be called Gods, it is in *sensu modesto*, a qualified sence, Gods by deputation, earthly

⁊ Augustin Ps. 47.
Optima beneficiorum custos, perpetua est confessio gratiarum: Chrys:
Super Math. hom. 25.

⁊ Zechar. 2. 8.

Psal 28. 8.
Augustus lamented for Varus death, being asked why; he said, now, now I haue none in my Court to tell me the truth. Sen. lib. 6. de benef. c. 30.

⁊ Gregor. Dialog.

⁊ Nazian. trip. hist. c. 32.

Mors sceptralibus aequat.

* Psalm. 15. 2.

* Lib. de Agone
Christi.

* John 1. 47.
*Veritas minime
peruia regum au-
rib' Alex. Sever.
dictum.*

* Esdras 3. 12.

* 2 Kings 23. 2.

* 2 Sam. 6. 15.

* 1 Chr. 14. 3. 4.

* 2 Kings 10.

* *Non vitā adimēs
sed nidos destruens*

* *Paul Fagius pa-
raph. Chald. in
Leuit. 18: 21.*

* Psalm. 85. 1.

Gods, not by nature, but by regiment: they shall dwell in the Lords Tabernacle (and are worthy to be in Kings Courts) who walke vprightly, worke righteously, and speake the trueth from their hearts: *Qui veritatem occultat, & qui prodit mendacium, uterq; reus est; ille quia prodesse non vult, iste quia nocere desiderat*, saith * *Austen*, He that hides the truth, & he that tels a lye, both be guilty; He because he would not profit, this because hee would haue hurt. The Lord and louer of Trueth euermore blesse his Maiesty with trusty * *Nathaniels*, in whom is no guile: Such are the best seruants and secretaries to King and Country, who like one of those three seruants to King *Darius*, the keepers of his body, come with this sentence, laying it vnder the Kings pillow, * *Trueth ouercommeth all things*: But keepe from him (O King of Kings) all flatter-
ing *Doegs*, crafty conspiring *Achitophels*, rebellious *Shebas*, treacherous *Zimries*, vnfaithfull *Zibai*, false *loab*, and Romish *Indassers*, who honour him with their lips, but their hearts be far from him. And let all true subiects to his gracious Highnesse, faithfully performe all loyall seruice to this our * *Iosias*, who restores the booke of the Law and holy Scripture; who like * *Dauid*, fetcheth home the Arke of God and his sacred Gospell; who like * *Asa* puts downe Idolls, and commands all to seeke the Lord God; who like * *Iehu*, not kills, but * banishes *Baals* Priests, the Romish rout of Seminaries and Iesuites, waiters and worshippers of the Papall *Molech* (an Idol hauing hands alwaies to receiue gifts.) Our Soueraigne loathes these lo-
custs, and labours

— *has terris & templis auertere pestes*;
To free the Church and Country of these plagues; so that it makes our hearts leape for ioy, and cry aloud, * O Lord how fauourable hast thou bene vnto our land in placing religion, learning, vertue, and honour in one seate,

*Quam bene conueniunt cum una sede locantur,
Maiestas, & virtus* —

An admirable spectacle to behold vertue and honour, in the royall Throne: what fires of zeale, loue, and seruice should

should it kindle in the hearts of subiects, in thankesfulnes to God, to serue the Lord in feare, and come before his presence with a song of thankesgiuing, falling downe before the Lord our Maker, in soule, in body, all within, and all without? He giues all, & must be prayed of all, prayed to of all, for he is al in all. He hath not dealt so with eue-ry Nation; and therefore let vs with the ^d Psalmist say and sing, O my God, and King, I will extoll thee, and praise thy name for euer and euer. Let ^e Israel reioyce in their King: and to conclude with the words of *Musculus*, ^f *Acceptus, felix, & graciosus sis iste, quem Dominus nobis regem dedit*; Welcome, wished, and most worthy is he, whom God hath set vp to raigne ouer vs, who happily succeeded a Vir- gin Queene. & proclaimed a day before the Festiual of the Queene of Virgins, (a faire Prologue of much ioy) who now with great felicity, and tranquility, hath raigned 15 yeeres in this great and flourishing Kingdome; many more yeeres we continually pray to be multiplied, *Addat e no- stris annos in annos Deus*; Make him full of dayes, and full of *Trophæes* of honour, and grant him loyall Subiects, faithfull in obedience, and dutifull in all seruice, saying in tongue ioyfully, in heart truly; *God save the King.*

^e Psal. 147. 20

^d Psal. 145. 1

^e Psal. 149. 2

^f Mt. in Psal. 118, 26

Anuntiation of
B. Virg. Mary.

CHAP. VIII.

THE fifth duty of Subiects to be duly and tru- ly payed and performed to their sacred and dread Soueraignes, is Tribute, which is (as *Vopiscus* saith) *Nervus reip.* The strong sinew of the Common-wealth, without which, King, nor Kingdome cannot stand: And therefore our Sa- viour first bys president paid Tribute, and also by precept, resolving the Disciples of the *Pharises*, demanding, whe- ther it was lawfull to giue Tribute vnto *Cesar*, or no? told them peremptorily, ^h That they must giue vnto *Cesar* that which was *Cesars*: *Reddendum est tributum, honor & obedi- entia in omnibus, qua non pugnant cum verbo Dei*, saith *Pisca-*

^e Christ paid Tri-
bute to *Tyberius*
Cesar. Mat. 17. 27
Si census filius
dei soluit, tu quis
tantus es, qui non
putas esse soluen-
dum? Ambrosius.
^h Math. 22. 21

*Reddenda esse Ca-
sari, quæ sua sunt,
illa solum dici,
non debita, quæ
pietati ac religio-
ni nihil officiunt:*
Chrysostomus c. 22 Mat.
Hom. 71

ⁱ Rom. 13. 4. 6

^k In Lucam: c. 10

*Verbo reddendi,
Significat debitum
quod inexcusabile
subditis impositum
est: Theophylact in 13
Rom. v. 7*

^l Hip. in Rom. 13

^m In Rom. 13. 6

ⁿ Calu. in instit.
lib. 4. c. 20

^o Tacit. lib. 4 Hist.

tor, vpon that place; Tribute Honour, and Obedience, is to be giuen vnto the Magistrate in all things, not repugnant to the word of God: for this cause (saith Saint Paul) ye pay Tribute, because the King is the Minister of God for thy wealth, applying themselves for the same thing: *Custodit se Princeps* (saith Theophylact) *ab Hostibus, debet itaque ei tributum*. The Prince keeps thee safe from enemies, thou doest owe him therefore Tribute; and as he speaks still in that place, *Nummum ipsum quem habes ab ipso habes*, The money which thou hast, thou hast from him, and therefore, *Non date, sed reddite*, Not giue, but pay; not a gift, but a debt, which all Subiects owe to him. *Non damus sed reddimus, quæquid ex officio cuiquam damus*, saith Beucer; We doe not giue, but pay that which of duty we owe: *Tributes, Subsidies, and Taxes, &c.* are not gifts, but debts, which of necessity they must and ought to pay. *Hoc Scriptura approbant, hoc leges ciuiles communis gentium omnium consensu recipiunt* (saith Hieronimus): This doe the Scriptures allow of, (writing there of the payment of Tributes) this doe the Ciuill Lawes, with the common consent of all Nations accept, and approue: *Impendendi vectigalia apud omnes gentes fuit semper receptissimum* (saith the same Hieronimus) The Law and right of paying Tribute, among all Nations hath euer beene accustomed: for how could Kings maintaine their States, defend their Countries, reward their faithfull seruants, vndergoe so manifold expences, which belong to a regall reckoning, vnto their Subiects with Tributes, Taxes, and Subsidies, helpe to sustaine the common charge? And therefore Calu. writes well, that Tributes and Taxes are the lawfull reuenewes of Princes; which serue to maintaine their royalty, and the Common-wealths tranquility: *Tributa necessaria sunt resp. sine eis, nequies, nec arma, haberi possunt*, (saith Tacitus) Tributes are so necessary for the Common-wealth, that neither peace, nor warre, nor weapons, can be without them: for warre cannot be maintained without men, nor men without money, which is *Nervus belli*, The sinew of warre; *Tributis & vectigalibus nulla resp. aut imperium nedum magnum carere potest*,

ponit, (saith the same *Tacitus*) No Countrey, or Kingdome, be it neuer so great, can lacke the payment of Tributes, &c. *In regna sunt constituta certum constitutum est, Tributum* (saith *Herodotus*) In wel gouerned Kingdomes, there is certaine Tribute to be paid. *Augustus Caesar* taxed all the World, that is, all the Regions and Prouinces then subiect to the *Romaines*, (as the learned interpret it); and this was as *Caluin* notes, *Annuum Tributum, sed non quotannis fiebat descriptio*; A yeerly Tribute, though not euery yeere put in wrighting: And the Iewes (though at first) they did *agere ferre mentionem descriptionis*, Hardly away with this yeerely taxing, *Nontamen reluctatos esse pertinaciter*, as *Iosephus* writes, They did not obstinately resist it, but by the perswasion of their High Priest, they suffered themselues to be taxed. *Salomon* could not haue beene so rich, if his people had not payed him Tribute; but the weight of gold² they brought to *Salomon*, in one yeere was fixe hundreth threescore and fixe Talents of Gold. This duty of paying Tribute, Subsidies, and Taxes, &c. by the subiects to the Soueraigne, is by the law of God, and lawes of men, and common customes of most Nations commanded and approued, and that for foure principall causes.

First to maintaine that royall estate which God hath giuen to Kings: the glorious patternes of Kings magnificence, may be fully seene in royall *Salomon*: Looke but vpon his Throne, *1 Chro. 9. 17*, and you may iudge of all the rest of his royalty.

Secondly, To defend the Common-wealth, both in peace and in warre, which requires a great Treasury. A great Bird had need of a great nest: That High Head which cares for all the politicke body, and night and day studies to preserve their welfare, must participate of their wealth, without which the publike peace and security cannot be effected: for it is, *Gratus insolidum qui curat solidis*.

Thirdly, To contestate and acknowledge their homage and subiection to their oueraignes: for *Tributum dare, est imperatori subici, & signum seruitutis*, say the Ca-

^p *Tac. lib. 13: Annal.*

^q *Herod. lib. 3 Histor.*

^r *Luke 2. 1*

Piscator in locum: Caluin: Harm. in locum.

^s *Ioseph: antiq. Iudaic: lib. 18. c. 1.*

Suasum pontificis Iozari censi se passos esse.

Iosephus.

^t *1 Chro 9. 13. 24*

Dauid ouer the Tribute let Adoniram.

² *Sam: 20. 24*

Salomon ouer the Tribute placed Adoniram:

1 K. 4. 6

There was not the like made in any Kingdome: *Imperij finis est populi utilitas, & tranquillitas*

* Extra: de exacti-
o cens. c. 1. &
quasi. 8. can. Tri-
butum.

* Partē reges, par-
tem patria vendi-
cant.

* Nehem. 9. 37

* 1 Chro. 11. 1
Tuitione non frui-
tione.

Tributum vocant
Turca populi san-
guinem. Postelli. 5
de reb. Turci.

* 2 Sam. 7. 14

* Lament. 4. 20

* Prou. 29. 2

* 4

* Pro. 38. 1

nonists", to pay Tribute is to be subject to the Emperour, and a signe of seruitude, confessing all duty and loyalty to be due to their annointed Soueraigne, who hath power to command them, their * goods, * lands, & liues, for the ser- uice of the Kings and Countries preservation. Looke vpon the Israelites (when King *Saul* was dead) comming to e- lect and annoynt *David* in *Hebron*, to be King ouer *Israel*, * Behold we are thy bones and thy flesh, meaning (as I take it) that their liues and all, were at his seruice and com- mandement: for Tribute is not onely of money, but *Sudor & sanguis populi*, The sweat and blood of the people, if such need require to defend their King and Countrey, is a Tribute due from them, willing and ready to aduenture their liues and limbes, to giue repulse and resistance to forraigne or domesticall violence.

Fourthly, To testifie their gratefull affections to their gracious Princes, in thankfulnessse for the great benefits by their prudent, prouident, and politicke gouernement, reaped and receiued. So *David* in lamenting *Sauls* death, remembers the benefits his subiects receiued by him in his life time, * Ye Daughters of *Israel* weepe for *Saul*, which cloathed you in scarlet with pleasures, and hanged orna- ments of gold vpon your apparell: So *Jeremy* of the good King *Iosiah*, lamenting his death, The breath of our no- strels, the Annoynted of the Lord, was taken in their nets, of whom we said, Vnder his shadow we shall be preserved among the Heathen. A good King, brings many blessings & benefits vnto his people; and therefore when such as are in authority, be righteous, the people reioyce, saith * *Salomon*. * A King by iudgement maintaines the countrey, By a man of vnderstanding and knowledge, a Realme endu- reth long, saith the same * *Salomon*; yea, (as wise *Plato* well said) *Beatus fore resp: cum aut Philosophentur reges; aut reg- nent Philosophi*: When as Kings were Philosophers, or Philosophers Kings, then such Common-wealths should be happy. And indeed all earthly happinesse which is de- riued to the members, proceeds from the Head, (next vn- der God, the primary Author of all good things) by whose dire-

direction, discretion, circumspection, care, counsell, and continuall vigilancy, they are preserved in peace, and prosper in plenty: for there are sixe externall earthly helpes, necessary for the temporall prosperity of any Kingdome. 1. A King to rule. 2. A Law to iudge, 3. Pollicy to guide, 4. People to inhabite, 5. Power to defend, 6. Riches to maintaine it, and which is the *Alpha* and *Omega* of all, and aboue all, and before all, the Lord and King of all, to prosper and preserve all, without whose protection these must come to ruine all. ^c Except the Lord keepe the City, the keeper watcheth but in vaine; Except the Lord gouerne and guide the shippe of State, it runnes vpon the rocke: Therefore Prince and people ought duly to. say with the ^d *Psalmist*; Thou art our King, O God, send helpe vnto *Iacob*, Through thee haue wee thrust backe our enemies, through thee haue wee trodden downe them that rose vp against vs, &c. Rise vp for our succour, and redeeme vs for thy mercies sake. Well, *Tributes, Subsidies, Taxes, &c.* are a good meanes to help to support the state of Kingdomes; and as they bee the publike Tribute of the Commonwealths, so should they bee imployed about the publike tranquillity. Let no *Theudas* herein deceiue you, or any *Iudas* of *Galile* (who in the dayes of the Tribute, drew away much people, as ^e *Gamaliel* speakes) delude you; for he perished, and all that obeyed him: *Si quis putat non esse vectigal soluendum, aut tributum aut honorem exhibendum, in magno errore labitur*, saith ^f *Austen*; If any one thinke Imposts, Tribute, and honour, ought not to be paid to them, he fallies into a great error: *Iure debemus, & nisi facimus, peccamus in iustitia regulam*, saith ^g *B. Aretius*; We owe them by right, if wee doe not pay them, wee offend against the rule of Iustice: Nay, to pay them is so necessary for all, (as the same *Aretius* there) *Nisi velint fortunis, & bonis, adeoq; ipsa salute spoliari*, Vnlesse they would be depriued of their fortunes, wealth, and welfare: Therefore pay it truly, and doe it heartily, as to the Lord, and not vnto men; not grudgingly, as if compelled by necessity, but cheerefully and voluntarily in humble testimony of your hearty fidelity,

^c *Psa.* 127.1

^d *Psal.* 44.4, 5

16.

^e *Acts* 5.37

^f *Aug. in lib. ad Rom. proposit.* 72.

^g *B. Aretij Comm. in 13. Rom. v. 7* *Moses* found Subjects ready in this kinde, for when a voluntary contribution required, they brought so much as they cried, Sufficient, it is enough: *Exod.* 36.

Cyrus Subjects in their voluntary gifts at one Subsidy did exceede the long heaped treasure of rich Cræsus.

Fiscus Dei Casaris Fisco nihil addimit.

^h Bar. in paran: si:
ad Venetos: pag. 47

ⁱ De clericis: c. 28

Ibidem.

lity, love, and loyalty. But herein may arise a question: The Laity ought to pay Tribute to their Soueraigne Kings, but whether the Clergy? And the chiefe pillars of Popery haue already passed their verdict, that they ought not to pay Tribute; and he that was then foreman of the grand Jury, I meane *Boniface* the 8, came not forth with an *Ignoramus*, but with a *Definitive Decernimus*, Decreeing, that no Clergy man should pay tribute: And since a late Jury of Popish Doctors, that haue beene empannelled xpon that case, haue passed their verdicts, that Clergy men are exempted, not onely from Tributes, but also from all trials, or punishments, to be inflicted by secular Courts. So ^h *Baronius* in his Paranesis to the Venetians writes, *Senatum venetum contra sacerdotes vel enormissime delinquentes, nullam habere iurisdictionem, quia scriptum est, Tu quis es qui iudicas alienum seruum? &c.* The Senate of Venice hath no iurisdiction against Priests, neuer so fouly offending, because it is written, What art thou that iudgest another mans seruant? he stands to his Master, or fals; and the Venetians doing contrary, he compares to *Instar manstri, & portenti Lucifers*, Like that monstrous portent of pride, Lucifer. Know ye not that we shall iudge the Angels? So *Baronius*; So ⁱ *Bellarmino*, sing the same song, that Churchmen that are borne, and inhabite in soueraigne Princes Countries, are notwithstanding not their Subjects, and cannot be iudged by them, although they may iudge them: And againe, that the obedience, which Churchmen giue to Princes, euen in the meanest and meere temporall things, is not by any necessary subiection, but onely out of discretion, and for obseruation of good order and custome: These two Cardinals, like *Sampson*, sweate in the *Philistians* mill, to grinde to powder the power of Princes ouer the Clergy; thereby the more to aduance the vsurped might of the Papall Miter. What should I record the paltry verdicts of others, who liue vpon *Bellarmines* & *Baronius* scraps and fragments, as the Poets did vpon *Homers* *Bason*? and will wright and fight yea

Iurare in uerba Magistri,

Swear

Sweare to defend the fouleſt errors of their falſe Ora-
cles:

Quos penes arbitrium eſt, & ius, & norma loquendi.

If *Bellarmino* and *Baronius*, the one in controuerſies, the
other in Hiſtories (men indeed deep, and famous in know-
ledge, if it were ſanctified) if they haue once beate their
braines about any point, then the Ignatian brood, (a ſoci-
ety like to ^k *Hannibals* Army, gathered *Ex collumit omni-*
um gentium, Of the droſſe, and dregs of euery Nation, will
tooth and nayle defend it; as if *Chryſippus* had bred them,
who vſed to boaſt, ^l That if once he had the opinion, he ne-
uer wanted arguments to defend it. Reade but *Mariana*
de rege & regis inſtit. lib. 1 c. 10. pag. 88. or *Franciſ. Bozius*
de temp. Eccl. *Monar.* lib. 2, c. 1, pag. 264, & 265: or to be
briefe, *Catechiſ.* *leſuit.* lib. 3, c. 26, pag. 231: you ſhall find
how they concurre and conſpire like *Simeon* and *Leui*, to
draw the Clergy out of the yoke of obedience from ſecu-
lar Powers, to intrall them to a baſe bondage to the
Pope; & indeed it was a pollicy vſed long ago among the
Popes, the better to raiſe the pontificall *Hierarchy* by de-
grees, to decree Clericall Immunities from ſecular Autho-
rities, as we ^m reade in diuers places; *Nullus iudicium ſacu-*
larium Preſbyterum, Diaconum, aut Clericum vllum ſine per-
miſſu pontificis condemnare preſumat, &c. Let no Iudge Se-
cular, preſume to condemne Priſt, Deacon, or Clerke,
without leaue of the Biſhop; if he doe, let him be ſeque-
ſtered from the Church: *Donec reatum emendet*; Till he hath
mended his fault. ⁿ And againe, *Episcopi, Diaconi, & quili-*
bet Clerici, ſive in criminali ſive in ciuili negotio, ſeculare iudi-
cium non poſſunt ſubire: Biſhops, Deacons, or any Clerkes,
may not vndergoe iudgement, either in any criminall, or
ciuill buſineſſe, or proceeding: And ſo^o againe, *Eccleſiaſti-*
cis mandatur ſub depoſitionis pena, vt laicis imperatoribus,
regibus, principibus, comitibus, &c. Talia, collectas, nec ſub
adiutorij, mutui, aut ſubſidij, vel doni nomine, licet promiſſas
ſoluant: It is commanded Eccleſiaſticall men, vnder paine
of depoſition, or deprivation, that they ſhall not pay to
Lay Emperors, Kings, Princes, or Rulers, Taxes, or Tenths,

^k *Linie.*

^l *Diog. Laerts in*
Chryſipp.

Princeps neminem
ex ſacrato ordine,
ſupplicio quauis
merito, afficiat &c.
Maria: ibidem.

^m *Nullus Iudicium*
² *De foro: compet.*

ⁿ *c. ſi diligenti, 12:*
Eod. tit.

^o *c. 1, & c. Clericos*
³ *de immunit. Ec-*
cliam 6.

under the name of helpes, lendings, subsidies, or gratuities, although promised. What a cautelous decree is this, as if it were like sacriledge to pay tribute to Kings, as Christ did; or to giue them any thing by way of gratuities, which all may doe without controule? *Eugenius* 1, was one of the first that did *Potestatem gladij civilis rapere*, Snatch into his hands the power of the ciuill Sword, for he decreed, that *Episcopi haberent carcerem ad plectenda delicta clericorum*; Bishoppes should haue a prison to punish the faults of Clerkes. And so *Hadrian* the first, *Ne clerici extra suum forum in iudicium traherentur*; That Clerkes should not be drawne out of their owne Courts. And so *Syluester*, *Lai- cis clericum in ius vocare interdixit*, He interdicted Laycks to call Clerkes into their Courts: So *Fabian* decreed, *Sacerdotes cassam dicere & mulctari in sacro, non prophano foro debere*, That Priests ought to pleade their cause, and to be punished in the sacred, not prophane Courts. So *Julius* the first, decreed, *Ne sacerdos alibi, quam apud iudicem Ecclesiasticum discat*; That no Priest should pleade his cause, but before an Ecclesiasticall Iudge. And so many other Popes, *Anacletus*, *Alexander* the first, and second; *Eusebius*, *Gregory* 7, called *Heldebrand*, and since him, all haue rightly Heldebrandized, arrogating the spirituall and temporall Sword, as *Boniface* did, who when *Albert* the first, sent to him to confirme his election, hee refused, saying; that he was both Emperour and Pope: and so in that present *Iubile*, did shew himselfe, the first day in his Pontificall robes, and the next day in the habite of an Emperour, saying; Behold, here are two swords: and euer since they haue vsed all their skill, plots, and pollicies, to claime a supremacy ouer Emperours, Kings, and Princes, not onely in spirituall, but also in temporall matters: Reade but *Bozins* Booke *De temporali Monarch*: who there labours to defend, that the supreme temporall iurisdiction belongs to the Pope; so that hee is the vniuersall Monarch of all the World: and that the Emperour holds his Empire of the Church of *Rome*, and may be called the Popes Vicar, or Officiall, as *Iacobatius* writes: Agreeable to the doctrine and

Volater: Chro.

Chron.

Chron.

* Platina.

Sabellicus.

Platina.

† Kyantz.

Sano: pag. 125.

Platin. in Boni-
fac. 8.

† Page 52.

Vid. Sand: de vi-
sib: Monar. li. 2 c. 4.

† Traff. de consil:
in fin. ult. c. pag.
778.

and propositions of *Bellarmino*, & that Kings are subiects to Popes; & and haue degraded Emperors, and thereupon they challenge both swords, and strue to free themselves, and ¹ Dragon-like with their taile would draw the third part of the starres from all obedience and allegiance, from the Kings of the earth, denying all suites and seruice, tributes, trials, or secular punishments to be inflicted vpon them, exempting all their Cleargy from temporall subiection: Contrary to the Precepts and practise of the Priests and Prophets of the Law, and Christ and his Apostles in the Gospell: yea contrary to the practise of the purer times, euen in the Church of Rome, when as their Bishops acknowledged their seruice and fealty to *Casars*, and paid them tribute.

¹ *Bel: de pont: lib: 1. c. 7.*
² *Lib. 3. c. 16.*
³ *Reuel. 12. 4.*

Episcopi dederunt, tributa potestati regia non resistentes, &c. saith ¹ *Eusebius*, The Bishops paid their Tributes, not resisting regall power: yea let their ² *Pope Urban* speake, tribute was found in the mouth of a fish, *Peter* fishing, *Ecclesia tributum reddidit*, then the Church paid Tribute: yea ³ *Tributarium nummum debetis dare, quo vos indicatis obedientiam vestram*, You ought to pay tribute mony, by which you ought to declare your obedience. But peradventure they will alledge King ⁴ *Artaxerxes* commission giuen to *Esdra*s, in which it pleased the King to command, that no Tribute or taxe of the Priests, Leuites, holy Singers, Porters, Ministers of the Temple, or workemen of the Temple should be taken, or any had power to taxe them in any thing; the answer is easie. First, this immunity proceeded, *ex mera gratia & beneplacito*, from the meere fauour and pleasure of the King, the better to incourage them in their worke at Ierusalem. Secondly, they possessed no lands, but liued by oblations and sacrifices; being herein like the *Druides* among the Frenchmen (who payed no Tribute) as *Cesar* writes; the reason was, because they had nothing, and where nothing is, the King loses his right. Thirdly, a particular fauour or example makes not a generall law: Indeed ⁵ *Iustinian* the Emperour hath granted to the Cleargy speciall priuiledges, and freed them from mi-

¹ *Euseb: hist. ecclesiast. tripart. lib. 7. c. 9.*
² *Urban. pa. 23. Quest. 8. can. Tributum.*
³ *Extra de exalt. & cens. c. 2.*
⁴ *1 Esdras 8. 33.*

⁵ *Cod. tit. de clericis: & in alijs tit: legis.*

litary or martiall employments, personall officers, and from many exactions; but all this proceeds *ex beneplacito*, out of an Emperiall fauour, and royall grace, which all vertuous Kings beare vnto Gods Ministers, *non ex precepto*, or *praxi*; for practise ^a *Christ* himselfe payed Tribute for himselfe and *Peter*; and by ^b precept, Giue vnto *Cesar* that which is *Cesars*: telling his Disciples, ^c The Lords of the Gentils had dominion ouer them: And S. ^d *Paul* commands euery soule to be subiect to the higher Powers, to pay Tribute, and to giue Tribute to whom they owe Tribute. To them therefore that challenge immunity from the performance of these publicke debts of tributarie duties to their Liege Lords and Kings, I may say to them as *Dioclesian* to the Philosopher; Thy profession differs from thy petition, thy profession teaches thee to giue *Cesar* his due, and not to rob him of his right. Bishop *Latimer* calls such theeues that rob the King of his due debt, Subsidies, Tributes, or Taxes. Rather imitate that ^e *Ambrose* the famous Bishop of Millan, who teacheth thee a better lesson: *Si tributum petit Imperator, non negamus, agri Ecclesie soluant tributum; si agros desiderat Imperator, potestatem habet vendicandum, collat eos si tributum est; Imperatori non dono, sed non nego*; If the Emperor demand Tribute, we doe not denie it, your fields of our Church shall pay tribute; If the Emperor demand the fields, he hath power to challenge them, let him take them, I neither giue them nor denie them in no case, arguing obedience in ordinary, or extraordinary exactions: agreeing fully with *Luther*; ^f If thy substance, bodie, or life should be taken from thee by the Magistrate, thou maist say thus, I doe willingly yeeld them vnto you, and acknowledge you for ruler ouer me; I will obey you, but whether you vse your power and authority well or ill, see you to that: For Kings must one day giue account of all their workes, to the King of Kings; and if they haue abused their power by Tyrannie, crueltie, or any bad gouernment, an hard iudgement shall such haue that beare such rule, for then abides the sorer triall, as the Sonne of wisdome speaks; The power is from God, the abuse of it

^a Math, 17. 27.

^b Math, 22. 21.

^c Math, 20. 25.

^d Rom, 13. 6. 7.

^e *Ambros. contra Auxen: 1. 1. quasi:*

1. Can: si tributum:

^f *Luth: in Math: 22. 21.*

^g *Wisd. 6. 5. 8.*

it from themselves, and they will finde it, when God and it calls them to reckon. The chaine of gould is not made the worse because an harlot weares it about her necke: it is ^h *Luthers* comparison in this case; so still Kings must be obeyed, for conscience sake, if not commanding contrary to Gods commandements. Let vs in these follow the steppes of faithfull *Fabricius*, of whose fidelity *Pyrrhus* boldly speakes, *Difficilis Fabricius a legalitate quam sol a suo cursu verti possit*; Let the Sunne first turne from her course, then we from the course of loyall obedience, and allegiance: alwaies remembering that Christian saying of that Martyr ¹ *Ignatius*, No man euer liued vnpunished, which listd vp himselfe against his betters, superiours, his Princes; disobedience brings infamie, disgrace, death, yea hatred after death, that the sorrowfull Sonne may say of his treacherous sire, ^k *Ye haue troubled me, and made me stinke among the inhabitants of the land, as Iacob said of Simeon and Levi*. Let vs alwaies from the bottome of our hearts, pray for the Kings safety, corporally; for his saluation spiritually, and preservation politically. Let vs obey him because hee is the Lords annointed, appointed by God to be his vicegerent, representing the person on earth, of the King of Kings in heauen: Let vs honor him not with lips onely, but with hearts truelie, because he is the Father of our Countrey, the constant Defender of the Faith, and so worthy of double honour: Let vs be ready to performe at his command our best seruice, being his naturall and naturall Subiects, born and bound by Allegiance to all Christian duties of subiection:

^h *Luthi in Math.*
22.21.

¹ *Ignat. epist. 2. ad*
Magnesianos.

^k *Gen. 34. 30.*

¹ Prayer.

² Obedience.

³ Honor.

⁴ Seruice.

Let vs be willing to pay Tribute, a publike purse must helpe the publike peace,

⁵ Tribute.

Multorum manibus grande laetatur opus.

Yea let vs pay him his duty: Tribute to him, for we owe him Tribute; Custome to him, for we owe him Custome; Feare, Honor, Obedience, Seruice, and all other loyall seruices and performances of duties belonging to good subiects in their severall degrees and places; humbly to consider them, and tender them vnto our gracious and high Soueraigne

Soueraigne Lord the King, whose Sword, Crowne, Scepter, Throne and Person iustly requires all these duties: the Sword exacts obedience, Crowne commands honor, Scepter seruice, Throne tribute, and Person prayer; alwaies powring forth to God this prayer and petition,

God saue the King: { *Corporally.*
{ *Spiritually.*
{ *Politically.*

CHAP. IX.

First Corporally.

*Non solum iure, sed
 cū laude & gloria
 perimi possunt, &c
 Marian. de Justit:
 reg. pag. 61.*

*Quid interest fer-
 ro, an veneno peri-
 mas? Veneno-
 quod sit, minori
 periculo, & maiori
 spe impunitatis.*

Marian: p. 65, 67.

^a Stella fascicul.

tempor: Naucler.

Genebrand: vid:

Westō lib. 3. de Tri:

bom: offic.



AND if euer Praiers needfull in this kinde, now is the time; *Nolite tangere*, abhorred of Heathens, is now applauded and defended of false Christians. Religion and superstition now comes forth with her knife, ready to cut Kings throats, it beeing the generall rule of them, *Occide haereticum*, Kill an hereticke, make away with him, giue him an Italian posset, poyson him though it be in the Sacrament, ^a as *Henry* the seuenth, Emperour, poysoned in Sacramentall bread; *Uictor* the third, Pope, in the Sacramentall cup; and yet they say that Christs bloud is really in the wine, how then comes that poyson of death mixed with that sacred substance of life?

The Patrons and Proctors to plead for King-killers, I meane the Iesuites with their adherents, make this for a conclusion; That any priuate man may be an executioner of a King excommunicated and deposed by the Pope: and ^b *Cesar Baronius* alledges & commends out of *Ino* a breue of Pope *Urban* the second, wherein it is pronounced, that they are no homicides who kill such as are excommunicate; for wee doe not iudge them to bee murtherers, who burning with the zeale of their Catholike mother, against such as are excommunicate, happen to haue killed any of them. And so ^c *Snarez* the Iesuite in his last booke against our

^a *Defens. fid: Cath:*

adu: Angl: sect. er-

re: lib. 6. c. 4. x. 18.

^b *Anno 1089. n. 12*

our King writes, After sentence condemnatory is giuen of the King, &c. then hee that hath pronounced the sentence, or he to whom it is committed, may depriue the King of his kingdome, euen by killing him: hee cannot doe it otherwise; and the very Cannibals are not more thirsty of blood then these false Catholickes, commending & commanding murder, the murder of Gods Anointed Kings, (which any heart, not stupified with Atheisme, or reprobate sence, would tremble at it) and appropriate the doing of that deed onely to Papists; for so ^d Suarez saith, If his lawfull successor be a Catholike, and so that hee be a Catholike that succeedes in the right, challenging the right of committing so execrable villany, to appertaine to none but onely to Romish Catholikes; disdaining that any should haue an hand in so horrible and hellish mischiefs against the King, but onely a friend and follower of the Popes religion; true-borne children of their bloody Mother the whore of Babilon, the mother of murder, & drunken with the blood of Saints, and with the blood of the Martyrs of Christ Iesus. If the Pope cries against any King, with the ^f Citizens in that parable, *Nolumus hunc regnare*, Wee will not haue this man to reigne; presently pollicie, villany, mischiefe, and murder, fraud and deceit, all shall conspire to accomplish the Popes desire: If poison and policie faile, power shall preuaile: like to him when intreaty could not moue, laid his hand on his sword & saying, *At hic faciet*; but this shall doe it; if *Mercurie* be too weake, *Mars* shall second him, then leaue *Apolloes* harpe, and take *Hercules* club; both pens and pikes, heads, hearts, and hands are too nimble to hurt Kings:

^d Suarez ubi sup:

^e Reu. 17. 6.

^f Luke 19. 14.

*Armata impietas:
arte pellere, ut
marte tollere,*

^g Conn: Julian ex
hist. bisp.
*Diffidens clauo Pe-
tri, arripit claua
Herculis.*

Sanguinolenta est mens, Sanguinolenta manus:

A bloody heart must haue a bloody hand.

How many Princes of Christendome hath that Sea of Rome swallowed and deuoured? A Sea indeede, nay a red Sea of blood, or *Mare mortuum*, wherein that ^h *Leuiathan* makes his Sea, (as the Lord tells *Iob*) like a potte of oyntment: *Sed mors in illa olla*, Death is in the pot. Out of this Sea creepe those Crocodiles, I meane Iesuites, Semi-

^{iob} 41. 22.

Rev. 16. 14.

Hoc discunt nostri
ante Alpha &
Beta, Papista.

2 Sam. 20. 2.

13.

22.

1 Sam. 17. 2.

2 Kings 23. 31.

Psalm 91. 11.

naries, and men usually troubled with the Kings euill,
Treasor: These Romish rats creepe into regal Pallaces, at
last take and take their owne banck, like the spirits of De-
uils (of whom St. Iohn) i worke myracles to goo vnto the
Kings of the earth, and those whom they cannot draw by
their collusion, they would deuoure by effusion. I may
say of them as *Polyuastor* speakes in the Tragedie of *He-
cuba*, *Hastifera*, *armata*, *equestris*, *Marti obnoxia gens*, They
are well weaponed people, dagges and daggers, charmes,
poysons, powder, all tragicall and traiterous engines and
instruments they haue to touch Gods Anointed, the Kings
of the earth corporally. In olde time scarce any treason
without a Priest, in our time scarce any without a Iesuite:
As *Iudas* was the *antesignanus* of traytors (chiefe Captain
of the cursed crue) so since him the false stiled Iesuits, but
the true Iudaites, are the cheefe *Shebas*, to blow aloud the
trumpet of rebellion. And there was a wicked man na-
med *Sheba*, the sonne of *Bicri*, a man of *Iemini* and hee
blew the Trumpet and said, We haue no part in *Dauid*, nor
inheritance in the sonne of *Ishai*. Euery man to his tents
O Israel, 2 Sam. 20. 1. And there are many of Israel that
follow these *Shebas*, but the men of Iudah cleave fast vnto
their King, from Iordan euen to Ierusalem. All good sub-
iects will cleave with the men of Iudah faithfully to their
King, and will goe with *Iaah* to pursue these *Shebas*,
vntill their heads be cut off and throwne to them ouer the
wall. These *Shebas* make Kings the markes of their mar-
ther; saying with treacherous *Achitophel*, I will smite
the King onely: or with the King of *Aram*, Fight ney-
ther against small or great, faue onely against the King of
Israel. *Ferunt summos fulmina montes*. The highest moun-
taines most exposed to Thunders: And to perpetrate
such crying and capitall murders, they will hazard the pe-
rill of their liues, and losse of their soules: and (but that
the Lord hath giuen his Angels a charge ouer his Anoin-
ted to keepe them in all his waies) the attempts of such de-
perate miscreants were deadly dangerous: for as *Seneca*,
Vita sua dominus est, quisquis suam contempsit, He is Master
of

of thy life, who contemnes his owne. *Cato* when hee had got a sword, (though therewith to kill himselfe) cried out, Now am I my owne man. So these desperate villaines who runne with desire to their owne deaths, are their owne men to act murder: but God doth bring to nought their desires and deuices, and raiseth vp for his seruants in extraordinary dangers, extraordinary deliuerances. The
 • imminent danger of King *Cyæsus*, yet a Heathen King, opened the mouth of his dumbe sonne to tell it. * *Bessus* his parricide discovered by the chattering of Swallows; verifying *Salomons* p wordes, The fowles of the ayre carrie that voice; God can cause euery fowle of heauen, and euery creature on earth to finde a tongue to tell treason, to deliuer his Anointed. Our gracious King is a speaking mappe of many wonderfull deliuerances in extraordinary dangers; still we cry and craue with *David*, 9 *Domine saluum fac Regem*, Lord saue the King, cloath^r all his enemies with shame, and breake them in peeces like a Potters vessel: Let thy hands O Lord, finde out all that hate him; make them like a fiery ouen in the time of thine anger, and destroy them in thy wrath: Deliuer his soule from the sword, and saue him from the Lions mouthes: confound all *Shebas* that would stirre vp Israel against *David*, and all *Adoniams* that gape to take the kingdome from our *Salomon*; all like them, let them perish like them. Then will all loyall subiects reioyce when they see the vengeance, they shall wash their feet in the bloud of the wicked. Let our feruent prayers be daily powred forth vnto God, to defend him from all Traytors, to reueale their plots and reuenge their purposes, that they

• *Herodotus.*

* *Plutarch.*

† *Eccl. 10. 20.*

9 *Psal. 20. 9.*

† *Psal. 132. 18.*

Psal. 2. 9.

Psal. 33. 9.

Psal. 22. 20. 31.

qui volunt occidere regem, posse nolunt:

That they who would kill a King, may neuer haue power to performe it: that no danger may assault him, no treachery may endanger him, giue thine Angels charge O Lord to sentinell ouer him: make his chamber like the tower of *David*, built for defence; a thousand shields hang therein, and all the targets of the strong men; and his bed^r like *Salomons*, threescore strong men round about it

• *Cant. 4. 4.*

• *Cant. 3. 7. 8.*

Psa. 89. 22. 23. of the valiant men of Israel, they all handle the sword, and are expert in warre; euery one hath his sword vpon his thigh, for the feare by night, that so no enemy may oppresse him, nor the wicked approach to hurt him; to destroy his foes before his face, and plague them that hate him; his seed long to endure, and his daies as the daies of heaven. So shall the Lord be gracious to his Seruant, and mercifull to vs his people who continually pray, *God save the King, Corporally,*

CHAP. X

2. Spiritually.

Our Kings owne
saying, viz:

It is the chiefe
duty of King to
settle first Gods
seruice and
Church affaires
before their own.
^a 2 Kings 18. 4.

^b 2 Kings 23.
^c 1 Kin. 15. 12. 13.

^d 1 Kings 6. 2.

^e 1 Sam. 13. 24.

^f Esay 60. 12.

GOD Save the King Spiritually, God euer keep him constant and couragious to maintaine the true profession of the Gospell, and to labour to purge Gods Church of all superstition, and to plant in it Gods true religion. This is the first duery of Kingly seruice vnto God, to cleanse his Church of all idolatry and superstition.

The good Kings *Ezechias* and *Iosias*, were carefull in this behalfe: *Ezechias* when hee came to the Crowne of *Iudah*,^a he tooke away the high places, brake the Images, and cut downe the groues, and brake in peeces the brazen serpent, &c. that is, rooted and raced out all Idolatry. So ^b *Iosias* puts downe all Idols, and Idolatrous Priests, who defiled the Temple. So ^c *Asa* tooke the wicked Sodomites out of the land, and deposed *Maacha* his Mother, because shee had made an Idoll in a groue. So ^d *Salomon* installed in his kingdome, built a Temple for seruice and worship of the Lord. It is the office of a King specially to take care to prouide, that God may be religiouslie worshipped; that his ^e people may feare the Lord, & serue him in the truth: for the happinesse of King and Kingdome consists in the truth of their religion; For that nation and kingdome which will not serue the Lord, shall perish and be vtterly destroyed, saith the Prophet ^f *Esay*.

Est bene Principis religionem ante omnia constituere;

saith

saith *s. Lini*, It is the part of a good King, first to establish true religion; for that is the very fountaine and foundation of all felicity. ^h *Beneficentia qua fit in cultum Dei maxima gratia*. That loue and care which is declared towards the true worship of God, is most commendable: for true religion is *Cardo* or *Axis*, the very Pillar of all prosperity, the soule of Tranquility, the totall summe of true felicity: *Propter Ecclesiam in mundo, durat mundus*, saith *Luther*, Christs Church on earth is the cause of the continuance of this earthly world: without the light of the Gospel, Kings & people liue in thraldome, in the Egypt of wofull blindness: it is but painted happinesse, a vaine flourish, nay a dangerous ship of state, where God sits not at the sterne. As all kingdomes stand *Inteis pedibus*, vpon clay feet: so that Kingdome cannot stand at all, which wants the foundation, true religion. It is the speech of an ⁱ Heathen, but may be the lesson of a Christian, *Religio vera est firmamentum reip. &c.* True religion the foundation of a Common wealth, and the chiefe care ought to be, to plant the same. So ^k *Dauid* reioyces in nothing so much as in the Arke of God, desirous rather to be a dore-keeper in Gods house; then to rule in the tents of the vngodly. Like to that good Emperour, who gloried more to be *membrum Ecclesie*, then *caput Imperij*, a member of Gods Church, then an head of a great Empire. *Salomon* ^l begins well, first in building an house for God, knowing nothing can prosper without God: *Except the Lord keep the City, the watchman watcheth but in vaine. In vaine doe the Kings of the earth stand up; if they assemble against the Lord, for then hee laughes them to scorne, and shall haue them in derision. Bewise now therefore O ye Kings, serue the Lord in feare, be wise in Diuine matters, serue the Lord in feare; for his feare is the beginning of wisdom, to direct you to rule your selues and people in the seruice and worship of his holy name.*

We read it recorded of ⁿ *Constantinus* the Emperour, that when he died, he did much lament for three things which had happened in his reigne. First, the murther of *Gallus* his kinsman: Secondly, the liberty of *Julian* the Apostate:

^s *Lini: decad. 1. l. 1.*

^h *Plutarch. de sin: administr.*

ⁱ *Plato lib. 4. de legibus.*

^k *1 Chr. 15.*

^l *2 Ch: 21.*

^m *Psalms. 127. 1. Psalme 2. 4.*

10

11

ⁿ *Gregor: Nazian: orat. funebr: in laudem Athanasij.*

Thirdly, the change and alteration of religion. And surely there cannot be a greater cause of lamentation, then an innovation or alteration of religion: yea then a tolleration of a contrary religion. It had beene a hard matter to haue had obtained a tolleration of such a thing as a Masse at *Moses* hands with a masse of money. A godly Prince may not suffer any religion but the true religion in his Dominions, and this we may proue by diuers reasons. First, the exercise of a false religion is directly against the honour and glory of God. *Ergo*. Secondly, consent in true religion is *vinculum Ecclesie*; the chayne and bond of Gods Church; for ° there is but one faith: therefore a difference and dissention in religion, is a dissolution in Gods Church; but no Prince ought to haue his hand in dissoluing Gods Church, for Kings are p nursing Fathers of the Church. Thirdly, it is the Princes duty to provide for the safety of the bodies, much more for the safety of the soules of his Subiects. Now true religion is the foode, but false the bane of soules; and you know, *Qui non seruat perituum, cum potest, occidit*, He that doth not helpe one ready to perish, being able to helpe, kills him. Fourthly, the 9 Angell of the Church of Pergamus is reprooued for hauing such in Pergamus as maintained the doctrine of *Balaam*, and the doctrine of the *Nicholaitans*; and the Church of *Thiatyra* reproued for suffering *Iezabel* to teach and deceiue. Fifthly, the Lords ° Altar and *Buals* Altar must not stand together: *Qua concordia Dei & Belial*? No agreement twixt God and *Belial*. Indeed the Papists haue beene very earnest to supplicate for a Tolleration for their corrupt religion, and yet themselues neuer allow it. The Pope neuer afforded such fauour to Protestants, witnesse their Inquisition: Nay ° *Bellarmino* doth confesse, that the Papists would not suffer any among them, *Qui offendunt ullo signo etiam externo se fauere Lutheranis*, Who doe declare by any signe externall that they fauour the Lutherans; but they *docmittere illos mature in locum suum*, send such quickly to their last home. Read but *Lenaxus* the Louayne professor in his booke *De vnica religione*, or *Pamelius* in his book

° Eph. 45.

p Esay. 49.

Oportet Principem
esse ante omnia
Deicolam.

9 Reuel. 2. 14. 15.

° Reuel. 2. 20.

° Iudg. 6. 25. 26.

° De laiciis, lib. 3.

c. 19. & c. 21.

c. 21.

s. 2.

De

De dispersis religionibus non admittendis, Who both with might and maine dispute against Tollerations. It was a great commendation in the Emperour *Constantino*, who would not suffer Idolatry in any part of his Dominions, as ^u *Eusebius* writes of him. And it was commendable in *Amphilochius* * a Bishop, who reprov'd *Theodosius* the Emperour, that he so long winked at *Arrius*, and suffered him to spread his pestilent heresie ouer the body of the Church; and it was commended in the Emperour, who was not angry with the words of iust reproofe, but forthwith banished *Arrius*, & gaue him some part of his iust deserts. But heerein we neede not seeke out forraine histories, wee haue examples at home, who neuer would yeeld to tolerate corrupt religion. *Edward* the sixth, a Prince most famous and vertuous, was sollicit'd by *Carolus* the Emperour, and his owne Counsellors, to permit the Lady *Mary* to haue Masse in her owne house; his resolution negatiue, saying, he would spend his life; and all that he had rather then to agree and grant to that hee knew certainly to be against the truth.

The late Queene *Elizabeth* (of blessed memory) could neuer be perswaded to tolerate Popish Religion, who after innumerable dangers and manifold persecutions, with vspeakeable courage, notwithstanding many difficulties at home, of Princes abroad, and of the Diuell euerywhere, professed to maintaine the truth of the Gospel, and to deface Idolatry and superstition, which with singular constancy shee continued all the dayes of her life. And now this our great & gracious Soueraigne followes the steps of those religious Princes, not all the World can change his constant resolution in Christian Religion; his eares and hearts abhorre their charmes, who are Petitioners in this kind; for the granting of such a request, might much disquiet the Christian Church, State, and Gospel. God euer keepe and blesse the King, in this his holy and spirituall perseuerance in the truth of the Gospel; make his heart like Mount *Sion*, neuer to be remoued: A King so constant in profession of the Gospel, and so learned and profound

in

^u *Euseb. lib. 4.*

de vit. Const.

* *Triphist. 5. c. 29.*

Vid. Theod. lib.

5. c. 16.

Sozom. lib. 7. c. 12.

*Mr. Foxe in Acts
& Monuments.*

*Dr. Abbot in his
answer to the
reason vi. of Dr.
Hill in the latter
end.*

O. felicia antiquorum tempora, in quibus ipsi imperatores mundum regentes, seipso philosophia dederrunt, ut de Alexandro, de Julio Cesare, de Ptolomaeo rege &c. Hug. indicat lib. 2.
a Naucier.
Possuin. concil. Mediol. I. sub. Borrom.

in all spirituall knowledge, that he is able to confute, and conuince with sound arguments the enemies of the Gospell: and thereupon it was (as I take it) that *Suarez* the Iesuit said; That Learning did disparage the royall dignity, because the Champions of *Rome* see that they are not able to incounter with his Highnes matchlesse knowledge. And surely if learning grace any man, it must be more gracious in a Monarch, a Man of Men. What made *Salomon* so famous and so renowned, but specially his wisdom and knowledge? *Iulius Caesar*, *Constantine*, and *Charles* the Great, *Iustinian*, *Leo*, *Palaeologus*, *Cantacuzenus*, the *Alphonse*, and many more? *Sigismund* the Emperour, commended for playing the Deacon at the Councell of *Constance*. *Henry* the eight writing for the seauen Sacraments, whose Booke subscribed with his owne hands, the Popish Priests glory to haue it in their Vatican. The Cardinall of *Millan* thinks it the highest commendation he could giue the late King of *Spaine*, *In eius regia dignitate, ut verbo complectar, sacerdotalem animum licet aspicere*: In his regall dignity, to comprize all in a word, wee may see his sacerdotall heart: *Iuuenal.*

Hac opera, atq; ha sunt generosi Principis artes.

And in the sacred studies of diuine Learning, our dread Soueraigne may carry the Palme, and weare the royall Crowne, who hath deliuered to the World better Principles of Theologicall knowledge out of his Chaire of State, then the Mitered Pope did euer in *Cathedra*; for a King to descend to the Preacher, is a worke of piety, as *Salomon* did, I the Preacher haue beene King in *Ierusalem*; but for the Priest to climbe into the Kings throne, is to play the Popes part, the part of Antichrist. Our royall Soueraigne hath made it his last delight, to delight in the Law of the Lord, and in his Law doth hee meditate day and night: In which spiritual labour, hee hath so profited himselfe and others, that hee hath taken Princely paines to publish the truth of Christ; and to proclaime to the Potentates of the world the errors of *Antichrist*: So that all people haue cause to pray, *God save the King spiritually.*

^b Eccles. 1. 12.

^c Psa. 1. 2.

really, That a^d diuine sentence may be in the lips of the King, and his mouth shall not transgresse in iudgement, who like the good Emperour *Constantine*, labours to decide matters of Religion, by the true rule of Gods word: for so^e *Constantine* commanded the Bishops to order all points by the Booke of God, which Booke he placed for the same purpose in the midst of them: And euen so speaks our dread Soueraign,^f whatsoeuer I find agree with the Scriptures, I will gladly imbrace; what is otherwise, I wil with their reuerēce reiect; godly & golden words. The Lord euermore blesse his body and soule spiritually, and enlarge the great Talent of his Princely wisdom, giuing him as great a measure of knowledge, as was giuen to *Salomon*; yea, such riches, treasures, and honours, as none had before him, or after him; and as his Maiesty hath taken manifold paines to reduce the Popish *Sectaries*, out of their spirituall blindness, that they who will not be wakened out of their slumbers of ignorance, by the voice of so royall and religious a sheapheard, may be compelled by the Sword of Magistracy to depart out of *Babylon*, or out of his Dominion: But herein it becomes not me to giue counsell; rather fall to prayer, that the Lord, whose cause it is, would take the cause into his owne hand, and stirre vp the hearts and hands of all Christian Kings, to compell all people, who will not be moued by the word of Gods Ministry to come out of *Babylon*, might be forced by the sword of Magistracy^h to depart from her, least they receiue of her plagues. *Qui phreneticum ligat, & lethargicum excitat, amobus molestus, ambos amat*, saithⁱ *Austen*: He that bindeth a franticke man, and awakes him that hath the lethargy, loueth both, though he be greuous to both: And as the same Father^k in another place, *Quod autem vobis videtur, inuitos ad veritatem non esse cogendos, &c.* Whereas you thinke, that men are not to be compelled to the truth against their wils, ye erre, not knowing the Scriptures, nor the Power of God, which maketh those willing, though they be compelled against their wils: Goe into the high wayes, and compell them to come in, saith

^d Pro. 16. 10

^e Theod: Hist. lib 1 c. 7.

^f In his Apology for the Oath of Allegiance, pa. 36, line 13.

^g 2 Chr. 1. 12

^h Reu. 18. 4

ⁱ Aug. Epist. 48

^k Aug contra 2. Gaudeny Epist: lib. 2. c. 17

Ad eam tantum patrisfamilias si sponte non vult intrare, compellimus. Aug. contra 2: Gaudeny Epist. lib. 2. c. 28

^l Luke 14 23

Epist: 104.

our Saviour Christ; whereupon Saint ^a *Austine* saith; *Qui compellitur, quæ non vult, cogitur, sed cum iuramento, iam volens pascitur*; He that is compelled, is compelled against his will to enter; but when he is entred, he is fed willingly.

The Lord for his mercy sake by the power of his word, draw all Christs flocke to vnyty in Religion, and gine to all Kings faithfull hearts, to fauour and follow the same; and specially, O Lord, bleffe from Heauen, thy deare seruant, our dread Soueraigne: giue him all graces and gifts futable for his Princely calling, knit his heart vnto thee, that he may euer feare thy name; and let all them that loue the Gospell of Iesus Christ, night and day, pray; *God saue the King, Spiritually.*

CHAP. XI.

Thirdly, God saue the King Politically.



AN D to induce all loyall subiects to this acceptable and dutifull seruice, many causes concurre both diuine and ciuill, (whether soeuer we turne our thoughts) which may enlase our hearts, and moue them to burne in affectionate flames, in the oblation of this deuotion. For vnder him we leade a peaceable and a quiet life, free from forraigne feares, or domesticall troubles; that we may say by his gracious gouernement, in our Land; Mercy and Truth haue met together, Righteousnesse and Peace haue kissed each other: And againe with the ^a *Psalmist*, The Scepter of thy Kingdome is a Scepter of righteousness; thou lonest righteousness, and hatest iniquitie; wherefore God, euen thy God hath anointed thee with the oyle of gladnesse about thy fellowes. We haue and haue peaceably and plentifully the welcome tidings of the Gospell, (the voyce of the *Turtle*

is

^a *Psalm 45, 7*
Cæsaria domus te-
tum relege & re-
molue progressum,
& inuenies quod
breui peris memo-
ria eorum, quoniam

is heard in our Land), enjoying a soled peace among our
 selues, and with other Nations, hauing trafficke and com-
 merce with them; a soueraigne benefit to enrich these
 Realms. The admirable peace, plenty, and prosperity, by a
 Christian and politicall gouernement his Highnesse Peo-
 ple doe enioy, hath made other Nations enuie our felicity:
 The French haue sworn, that this Land (in respect of peace
 and plenty long continued) was the Land of Promise, and
 their Kings hitherto haue had *Moses* punishment, to stand
 vpon their Towers, (as he vpon Mount *Nabo*) to see the
 clifts of this *Canaan*, but not permitted to enter; that we
 see that verified, which *Salomon* long agoe deliuered; A
 King by iudgement, maintaines the Country, or with wis-
 dome her selfe; A wise King is the stay of the People:
 or to speake of our Soueraigne in the words of the Prince-
 ly Prophet, The Lord chose *Dauid* his seruant, &c. to
 feed his People in *Jacob*, and his inheritance in *Israel*; so
 hee fed them according to the simplicity of his heart, and
 guided them by the discretion of his hands. So that wee
 had the saying of *Cominius* true, *Felix resp: in qua qui*
imperat, times Deum; That is an happy Common-wealth, in
 the which the King feares God; or with *Salomon*. Blessed
 art thou O Land, when thy King is the sonne of Nobles,
 and much more of noble vertues. How happy was the
 Throne of Gouernement, how successfully Religion pro-
 pagated, when vertue honouring *Constantine* was inthro-
 ned. The like in other Christian Emperours: then Iustice
 was exalted, vertue rewarded, piety enlarged, vice punish-
 ed, superstition discouraged. Of all temporall blessings,
 none more incomparable, then to be blest with a good and
 godly King. Woe to thee O Land, when thy King is a
 Child, saith *Salomon*, vnable and vnapt for that high fun-
 ction, the Art of Arts, and Office of God; farre more intri-
 cate and difficult then any other kind of ministrati-
 on on Earth: But thanks be giuen vnto God, who hath giuen
 vnto vs a pious, prudent, and peaceable King, experienced
 in the regall Art, yea, learned in all good Arts, indowed
 with iudgement, prowesse, wisdom, bounty, iustice, tem-
 perance,

*ase scientiam De-
 mini repulerunt,
 & ipsi repulsi sunt.*
Chryse.

• *Deut. 34. 1*

• *Pro. 29. 4*

• *Wis. 6. 24*

• *Pla. 79. 70. 72*

• *In 2 part, c. 49,
 In fine de velle:
 Carolo:
 Eccle. 18. 17*

• *Eccle. 18. 16*

*Rex resp: gerenda
 gnarus artifex.*

*Remissius imperan-
ti melius patetur.
Seneca.*

*Benigni Principis
est, ad clementia
commodum transi-
lire terminos equi-
tatum, cum sola
est misericordia,
cui omnes virtutes,
honorabiliter ca-
dere non recusant:
Cass.*

† 22. 07. 17

*Meliores quos di-
rigit amor, plures
quos corripit ti-
mor: Claudian.*

* In a supplicati-
on for a colla-
tion in the be-
ginning.

* In consul. 4, Ho-
no: Panegy.

† Plutar. in præ-
cept. reip. gerendæ
Tanto conspectius
in se crimen habet,
quanto maior qui
peccat, habetur: Ju-
venal Satyr. 8.
Vt in corporibus,
sic in imperio gra-
uissimus est mor-
bus, qui a capite
diffunditur: Sene-
ca.

perance, clemency, and compassion, who may truly say with the Orator; *Natura me clementem fecit, resp: severum postulat, sed nec natura, nec resp: crudelem efficit*, Nature frames him merciful, the Common-wealth requires severe, yet neither nature or Common-wealth can make him cru-ell, that I may apply that to his praise which the Poet appropriated to *Cæsar*. *Onid: de pont. Eleg. 3.*

*Fest piger ad pœnas, Princeps ad præmia velox;
Quis, dolet quoties cogitur esse ferox:*

A Prince to punish slow, yet swift to give;
And when he must be cruell, much doth grieve.

† Yet he keeps a golden meane in the mixture of Mercy and Justice, that his Tribunall is not like to *Cassius* Tribu-
nall, *Reorum Scopulus*; Neither a Rocke, or refuge to the
guilty Malefactors, but spares some in mercy, and for ex-
ample cuts off others in Justice. *Truncatur & arum, ut
loquat, aliquis secunda vimæ membris.*

And which is great
praise in a Prince, and powerfull to doe much good in the
politicke body, is the edification of his Majesties exam-
plar life, acknowledged by his owne enemies the * Papists,
and forcible to move his subjects to imitation; for the pee-
ple, like *Labeus* sheepe, conceiue by the eye, and are obser-
vant of Princes vertues or vices, and as * *Claudian* to the
Emperour *Honorius*;

*Vt te totius medio telluris in orbe
Vivere cognoscas, cunctis iugantibus esse
fasti palam.*

They act their Princely part upon the open Theater of
the world; and oftentimes taxed by the secret censures of
malapert and malignant spirits, when they are free from
any faulty reprehensions; as *Cymbeline* at *Albion* taxed that
he dranke wine; And the *Romans* find fault with *Scipio* for
his sleepe, with *Pemphy* for scratching of his head: And in-
deed deminitive fautes in Princes are counted superlatiuo,
because of the publike example; for sinne is made worse
three wayes: 1. *Ratione loci*, 2. *Ratione Temporis*, 3. *Ratione
personæ*; In respect of place, time, and person, which com-
mits it, In sayling (saith *Agapetus*) the error of an old ordi-
nary

nary shipman causeth little detriment, but the error of the Steers-man or Pylot hazards the whole voyage: So the euill examples of great persons draw multitudes, and their errorrs cause terrours, and troubles to the Common-wealth:

Quicquid delirant reges, plectuntur Achini.

Yet euer was there such a flattery of the *Regall Scepter*, that sometimes vices passed for vertues, and few there be that dare with that bold^r Pirate, tell *Alexander*, because I doe it in a Fly-boate, I am called a Pirate; thou doest the like in a great Nauy, and called an Emperour. But herein, (let our enemies be iudges) that our Soueraigne may truly say with *Leonidas*; *Nisi te fuisset melior, non essem Rex*, As farre aboue all in vertue, as he is aboue them in place: for though Popes vsually are praised for their goodnes, when they surpass the wickednesse of other men, as the Historian tels vs; yet our gracious King may in the integrity of his vpriight life, boldly and truly say with good and iust *Samuel*,^a Behold here I am, beare record of me before the Lord; and before his Anointed, whose Oxe haue I taken? or whose Assse haue I taken? or whom haue I done wrong to? or whom haue I hurt? &c. And all the People of *Britanny* must answere with the people of *Israel* there; Thou hast done vs no wrong, nor hurt vs, nor taken ought of any mans hand; the Lord is witnesse. His Highnesse speciall care and gracious desire is, to haue Gods Religion sincerely imbraced, Iustice executed, Vertue promoted, Vice punished, Gods Lawes, and the good Lawes of the Land generally maintained, and obserued: so that the Church finds him a true Defender of the Faith, the Common-wealth a Father, the proud a powerfull Prince, the meeke and humble, a mercifull Gouvernour: All find him a most religious and vertuous King, carefull of the good of Church and Common-wealth, that all the politicke members of this Princely Head, may^b leade a quiet and peacable life in all godlinesse and honesty. These Princely properties and sacred graces, will procure his Maiesty an eternall Crowne of glory in Heauen, as God hath promoted him to a soue-

^a *Aug. de ciuit. Dei, cap. 4, lib. 4*

Pueri, Rex eris, adiunt. si recte facias, &c. Hora & Guicciardi lib. 16

^a *1 Sam. 12. 3*

Summum in regibus bonum est iustitiam colere, ac sua unicuique iura seruare. Gregor.

Talis Rex, qualis esse debet.

^b *1 Tim. 2. 2*

raignty and supremacy here on Earth; and may truly
 moue all sound members of this politickebody, whereof
 his sacred Highnesse is supreme Head, to pray with the
^o *Psalmist*; Give thy Iudgements to the King, O Lord,
 and thy righteousness vnto the Kings sonne; then shall
 he iudge the people with righteousness, and thy poore
 with equity: In his dayes shall the righteous flourish, and
 abundance of peace shall be so long as the Moone endu-
 reth; yea, to pray like the Isralites ⁴for the life of our King,
 and the life of his royall Queene, his Princely Sonne, the
 Countie Palatine of *Rhene*, with the *Princesse Elizabeth*,
 and their Progeny, that all their dayes may be vpon the
 Earth as the dayes of Heauen, and that God would giue
 vs strength, and lighten our eyes, that we may liue vnder
 their shadow, and may long doe them seruice, and find fa-
 uor in their fight: That God would confound all their ene-
 mies, and put them to a perpetuall shame: That the Lord
 of Hosts may be euer with them, and the God of *Jacob*
 may be their Refuge, to protect and direct them, to^e hide
 them from the conspiracy of the wicked, and from the
 rage of the workers of iniquity; that God may euer blesse
 them, and preserue their going out and comming in, from
 henceforth and for euermore. So we thy people, and sheep
 of thy Pasture (the louing and loyall subiects and seruants
 of the Lords Anointed,) will praise thee for euer, and
 pray vnto thee from generation to generation;

God saue our King } *Corporally,* }
 } *Spiritually,* } *Politically.*

Peroratio.

I will draw these lines to the maine Center of all, mak-
 king our conclusion short and gratulatory: First to your
 Grace (sacred Soueraigne) the mighty Monarch of these
 flourishing Kingdomes; shall I there as but dust and ashes
 presume to speake vnto my Lord and King? Let not my
 Lord be angry though I speake once: and how happy shall
 this poore *Embryo* be, if euer it be graced with the milde
 aspect of your Princely eyes, and once but touched
 with your Regall hands, which holde the *Jacob-staffe*, to
 measure

^o *Pla. 72.1*

2

7

⁴ *Baruck. 1. 21.*

12

^o *Pla. 64.1*

Pla. 79.23

To the Kings
Majesty.

¹ *Gen. 18. 27*

32.

*Si libet exiguis re-
bus adesse Louis?*

measure the height of all learning. Give patient leaue and licence to your vnworthy and vnable vassall, prostrated in all submissiue obedience at your Highnesse feete, to celebrate and congratulate the happy day of your Maiesties entrance into this kingdome: A s day of good tidings, and who can hold his peace? A day which was the beginning to multiply and aduance our chiefest ioyes on earth, making vs sing with the ^h Psalmist, *This is the day which the Lord hath made, let vs be glad and reioyce in it.* O Lord I pray thee save now, Lord preserve him whom thou hast giuen: giue him (O King of Kings) good successe, peace & prosperity, multiply these good daies, grant him many of these happy yeares,

2 Kings 7. 9.

h Psal. 118. 14.

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Annos ut annis addat è nostris Deus.

Eusebius the Bishop of *Cæsarea* thought himselfe much honoured, that he was appointed to preach at the inauguration of *Constantinus* the Emperour: so I take it as my great ioy, that I (the most weake of all our tribe) am one of the first in this kinde to write the aniuersary of Englands happinesse by your Maiesties entrance, to put them in a perpetuall remembrance, to reioyce with thankfulness. And if I should remember in your presence the innumerable benefits and blessings your subiects of great Brittain enjoy by your Princely comming to this Crowne, I might be iudged a flatterer (a creature most odious in your Graces eyes,) modestly compels me to be silent. I will onely say that which I haue read the Painter *Zenxes* did, who being to make the portraiture of *Iuno*, chose out certaine amiable Virgins, & put the seuerall beauty of them all into that picture: so indeed the wise Creator of all, hath made you such a King, the liuing picture of all earthly perfections; and as it was an old saying, That in one *Austen* there was many Doctors, in one *Julius Cæsar* many Captaines; so in one and our King *Iames*, many Kings, the very perfection of most Kings.

But I will turne our praises into prayers; remembering *Antaloides* saying to a certaine Orator making a long oration of *Heracles* praises, cut him off thus, *Quis enim vn-*

quam

quam sanus vituperaueris? VWho euer in his right wits discommended him? So, who dare, nay who can, (except the seed of the serpent) dispraise your Highnesse, whose vertues finde fauour with God and men? euery tongue pronounces your name with ioy, and euery heart affects your Maiesty with content and comfort. As God hath giuen you power in hand, so haue you pittie in heart, *Clementia Regis est quasi imber serotinus*, saith *Salomon*, The pittie or fauour of a King is like the latter raine; and your princely delight is not in *sono catenarum*, in the noyse of chaines, but like the good Emperor, *rather desirous to call the dead to life, then put the liuing to death.* So that I may say to your Grace as *Mecenas* saide of *Octavius Caesar*, *Omnes te tanquam parentem & seruatorem suum intuentur, te moderatum, vita inculpata, & pacificum amant, &c.* All people fixe their dutifull eyes vpon you, as vpon the publike Father of the Common-wealth, loyally louing you, being milde and mercifull, holy in life, and peaceable in gouernment.

1 Prou. 15. 16.
Regis Clementia
virtus, Claudian.

1 Theodosius malit
est delectari in sono
catenarum:
Seneca.

Pallida mors aequo
pede pulsat pauperum
tabernas regumq; turres.

So that though at last, there must be a translation to an incorruptible Crowne in Heauen, yet all your Subiects pray the time of that transmigration may bee long deferred.

Horac: *{ Seruus in caelum redeas, diu,*
{ Latius intersis populo Britanno.

Mors sceptris lignis
aquat, n. l. me
potentis sceptris
minacium possunt
verendo flectere;
Crinitus.

I need not heere play the part of King *Philips* Page to cry at your Princely chamber dore, *Memento te esse mortalem*, Remember you are mortall: or with the Artificers of the Emperors tombes, at the day of the Emperors Coronation, offer a lap full of stones, with these verses:

Elige ab his Saxis, ex quo (Augustissime Caesar)
ipse tibi tumulum, me fabricare velis.

Of these same stones (most mighty *Caesar*) take,
Of which I may thy tombe begin to make.

Your Highnes needs not these aduertisements, the memorie whereof presage our lamentations; though it shall bring you in present possession of perpetual glorification, who liue, and labour to passe off this worlds Kingly Theater

ter

ter with that approbation, ^k *bene, fidelis serue*, Well done, ^k Luke 19.17. faithfull seruant, *enter into thy Masters ioy.*

Our hearty and humble prayers shall euer be powred foorth to the King of Kings, from the bottome of our foules, that your Highnesse may still reigne many happie yeares on earth, in prosperous health, Kingly honour, and all happinesse, and may oft renew and reuiue our hearts with these annuall ioyes; and when the last period comes, that God may make you as glorious a Saint in Heauen, as you are a great, gracious, high, and happy King on earth: and leaue behinde you the succession of your loynes, to sit vpon the Throne to the worlds end; and all your faithfull seruants and subiects will ioyne with mee in this prayer, and say *Amen, Amen.*

Next to your Honors (most graue and wise Senators,) the politicke Statists of the land, who represent

Romanos rerum dominos gentemq; Togatam;

The most honourable Counsell to the royall head, whom for fidelity I may compare to the heart of England: to you by right of office, place, and charge, this faithfull seruice principally appertaines to procure and pray for the Kings safety, who is (as it was said of ¹ *Iudith*) the exaltation of Ierusalem, the great glory of Israel, the great reioycing of our Nation: That hee may enioy many *Alcion* daies, and reigne many golden yeares in safety and securitie:

Virg: { Aurea securi quis nescit sacula regis?

It is your noble taske carefully to consult in the preuention of publicke mischiefes: and though wee may now say with *Agamemnon*, ^m *Victor timere quid potest?* What need the Conqueror feare? yet *Cassandra* will tell vs, *Quod non timet*, feare that you doe not feare: feare procures precaution, precaution preuention; feare the plots and proiects of the ⁿ sonnes of *Anak*, the Popes Giants, traiterous Iesuites, of whom I may say as *Ammianus* ^o *Marcellinus* writes of the Saracens: *Nec amici nobis unquam, nec hostes optandi: si amici, perfidi, si hostes, fœdis fragi*; VVce need not to wish them to be our friends, or foes: if friends, they will proue treacherous, if foes, perfidious, Circumspect pre-

L.

caution.

^{2.} To the most honorable Lords of the priuie Counsell.

Plutark. in epist. ad Traianum.

¹ *Iudith* 15.7.

^m *Seneca in Agamem. act. 4. Malum dum non videtur, non timetur:*

ⁿ *Numb* 13.34. ^o *Histor. lib. 14.*

caution is the life of pollicy: for *stultum est, cum sitis fauces tenet, puteū fodere*; for that is like the *Phrygians*, *sero sapere*, to be wise too late. But why doe I like an vnexpert *Phormio*, dispute of warres in *Hannibals* presence? you are the *Nestors* of this kingdome, wise as *serpents*, but innocent as *Doues*; be careful to take the *foxes* which would destroy our *Vine*. *Faber cadit cum ferias fullonem*, neyther state nor statute free, till the Realme be freed of them; being like *Nonatus*, whom *S. Cyprian* describes in these colours, *Sape blandus, ut fallat, aliquādo saevus, ut terreat; semper curiosus, ut prodāt, nunquam fidelis ut diligat*, Alwaies flattering, to deceiue; sometimes cruell to terrific; alwaies curious and cunning to betray, neuer faithfull to loue. But your Honours know best how to preuent the mischiefes of such miscreants who desire the ruine of King and Country, for you can best tell how to doe it:

Properius: { Nautica de ventis, de sauis navet arator, lib. 2. } enumeret miles vulnere, pastor onas.

I will not meddle with your high affaires; rather follow mine owne duety, fall to prayers for you, that God may euer be present and president at your Counsels, giuing you the spirit of counsell, and of courage, wisely to foresee, and happily to preuent all misfortunes and miseries intended against our King and Country, and that our *Indah* and *Israel* may dwell without feare, euery man vnder his vine and figtree, from *Dan* euen to *Beerseba* al the daies of our *Salomon*: That God would still multiply these happy yeares, and grant that our high and princely *Cedar*, with all the faire & goodly branches may long flourish in this land; and that all his subiects high and low, may safely shelter vnder the shadow of his gracious gouernment; blessing your Honors, the very supporters of the state, the pillars of the land, with grace and wisdom from aboue: to prosper your Counsels, and euer direct you to consult for the glory of God, the good of the King, the comfort and welfare of Church and Common-weale.

To you also the bright stars of Court, blest with the dailie beames and influences of the Regall Sunne, who like

orient

Math. 10. 16.

Cant. 2. 15.

Cyprian: epist. 8. l. 2.

1 King. 4. 25.

3 To the Court.

orient Pearles, serue to adorne the golden Diadem; to you I may fitly tender these present meditations, who no doubt daillie doe meditate vpon this Theame, to say and pray, *God saue the King.*

You faire flowers of honor, who flourish in the courtly Canaan, a place which flowes with plenty and pleasure, the very garden of delight, (where the Bee gathers hony, and the spider poyson) where you may reape all earthly pleasures, which are like *Ionas* Gourd, content a while, but not continue; your eyes behold the subiect of our prayers, the ornament of our land. Nay I may say with the Poet, *Hor. lib. 4. od. 14. & od. 2.*

O quā Sol habitabilis

Illustrat oras, maxime Principum;

Quo nil maius, meliusue terris

Fata donatore, bonisq; diuis

Nec dabunt, quamuis redeant in aurum

Tempora prisca:

Vpon no shoares the Sunne doth shine,

Blest with a King more diuine.

The fire of your seruient prayers for the welfare of the King should perpetually flame at the high Altar of deepe deuotion, being graced with all kingly fauours, and aduanced with honour and rewards; if you should prove disloyall or vndutifull to the King, hee might rightly vse the Proverbe, *Mercedes locat in perisuram saeculum*, Put his rewards in a broken bagge, and might iustly frowne on you (and his wrath like the roaring of a Lion) and euen strike you dead with a *Quos ego?* If you desire the Kings fauour, which is the way to honor, be faithfull and loyall: This raised *Mordechai* to ride on the Kings horse in royall apparell, a Crowne of gold on his head, &c. and to be eternized with the eternall Crowne of truth. It raised *Ioseph* to ride in the second Chariot of Egypt: *Daniel* to be clothed in purple, and a chaine of gold about his necke. Look vpon King *Dauids* gratuitie for *Barzillais* loyalty, who commanded *Salomon* on his death bed to let the sons of *Barzillai* to eat at his table: This is the onely way to

Mund' iste bland' periculosior est; quam molestus, & magis cauendus, cū se illicit diligi quā cum admonet, cogitq; cōtemni: saith Austin, pointing at the Court. epist. 141.

^a Prou. 19. 12.

^b Ester. 6. 8. 11.

Ester. 10. 2. 3.

^c Gen. 41. 43.

^d Dan. 5. 29.

^e 1 Kings 2. 7.

* *Vide hist. Dion. l. lib. 8. & Xiphilin. in vita Tiberij.*

Cælo præfertur Adonis.

* *Math. 6. 33.*

4. *To the Nobility of the Land.*

* *Judith 12. 14.*

* *Fama post fata superstes.*

* *Iob 17. 14.*

* *Apoc. 14. 13.*

* *Psal. 49. 17.*

* *Prou. 31. 29.*

winne the Kings fauour, which if you lose, you are but falling starres, your Fame obscured, your Names contemned. *Macro salutes* * *Seianus* no longer then he is in *Tiberius* fauour : *Actum est, ilicet, peristi.* But your faithfull seruice to your Soueraigne will be commendable to God and men, seruing in soule the King of heauen, and seruing loyally the King on earth, not to prefer earth before heauen, to say with some,

Mart. { *Seeke others for to feast with Iupiter aboue,*
lib. 9. { I beere on earth my Iupiter will loue.

But first seeke the kingdome of God, and his righteoussesse, and this wil teach you to serue your King with faithfulness, and to pray for his preservation in all humble and hartly diligence and obedience, saying, *God save the King.*

Also to your Honors (right noble Peeres) this taske belongeth, alwaies to pray, *God save the King*: being noble by birth or place, this will ennoble your persons more, if you say faithfully as *Judith* did to *Bagoas* concerning *Holofernes* feignedly, & *Who am I that I should gaine say my Lord?* surely whatsoeuer pleaseth him I will doe speedily, and it shall be my ioy vnto the day of my death; then your names and fames shall euer stand registred in the Chronicle of honor, free from the blacke Characters of disloyall infamie. And though Fortunes image be made of glasse, brittle and mutable, yet your honourable * memoriall shall neuer perish; Death, which is the true Herald of Armes, blazoning mans pedegree to be but *genus lutulentum*, a picture of dust, be he a Prince in his pallace, or a begger vnder a bush, yet * corruption is their Father, and the wormes their mother and sister. Their good workes ^h following them, but their ⁱ pompe left behinde them; onely their sanctitie to God, and seruice to their King and Countrey shal make them glorious in heauen, and famous on earth: Posteritie will hold them worthy of honor, and desire to reserue a Catalogue of their names, and will say, These were the Noble men that loued their God, their King, and Countrey, ^k Many haue done vertuously, but these surmounted them all.

Archi-

Archidamus told King *Philip* after his victory at *Che-*
ron, that if he should measure his shadow, he should not
 find it an haire breadth bigger, or longer then before; so
 let no vaine-glory fill you with empty wind, it cannot
 make your shadowes bigger or longer: glory more in your
 owne vertuous actions, then in your renowned Ancestors,
 for though some doe boast to be, *A lone tertius Ajax*, yet,
 ——— *Qua non fecimus ipsi,*

Rhodig. lib. 3. cap. 26.

*Virtute decet, non
 Sanguine niti.
 Claud.*

Vix ea nostra voca: Unid.

It is the honour of a noble man, when he doth excell in
 vertue his forepassed Ancestors, when he is religious, to
 feare God, and to honour the King; saying of his Soue-
 raigne, as *Isaac* said to *Iacob*; Cursed be he that curseth
 thee, and blessed be hee that blesseth thee; and wishing
 with the *Apostle*, would to God they were cut off which
 doe disquiet him: alwayes loyall to his Soueraigne, and lo-
 uing to his Countrey, willing to aduenture in their seruice
 his limbes, or life, euer wishing and praying;

*Ego meū maiori-
 bus virtute pra-
 luxi. Cicero.
 1 Gen. 27. 29.*

Gal. 5. 12.

God saue the King, and Countrey.

Likewise to your Fatherhoods (most right and reue-
 rend Fathers) the Heads and louing Brethren of the Tribe
 of *Leui*,) whose place and office bind you in all duty to be
 loyall to the royall Tribe of *Judah*; to you I may without
 offence proffer this poore present, who spend your spirits
 at Gods Altar, to offer a morning and an euening incense
 of seruent prayers, for the preservation of Gods Annoin-
 ted, exhorting with *Paul*, that first of all supplications,
 prayers, intercessions, and giuing of thanks, be made for
 Kings, and for all that be in authority.

To the Clergy.

1 Tim. 2. 1. 2

And indeed, before all, and aboue all, we of the Church,
 (the vitall spirits of the politicke body) haue manifold
 motiues to pray for our Soueraigne, who vnto vs, against
 the tempest of these times, is a refuge, an hiding place from
 the wind, and as the shadow of a great rocke, as it was said
 of King *Ezechiah*; His Maiesty is a Defender of the
 Church, as he is a Defender of the Faith; and against the
Atheists and *Alexanders* of these dayes, that would doe
 vs much wrong, he stands to pleade our cause, to grace

*Ad eius vexillum
 Ecclesia conuolat.*

Esay 32. 2.

2 Tim. 4. 14.

our calling, that we may say with the Poet;

Lucan. § Eripes, & ratio, studiorum in Casare tantum,

Sat. 6. § Solus enim tristis hac sepestate canamus—respexit:

Cant. 1. 4.

Cant. 1. 1.

3

Though the Church be made blacke, blacke by customary contempt, and continuall oppression and persecution, yet the King kisseth her with the kisses of his mouth, and his loue is better then wine; we will reioyce, and be glad in thee, we will remember thy loue more then wine, the righteous doe loue thee. And herein (if we may boast in any thing,) we may boast in this, That our Church was neuer the Author of Treason: (The Mother of Soules should not be the murderer of Kings) members inclined to rebellion, were neuer well possessed of Religion; As we haue hitherto beene faithfull, obedient, and loyall, so still euer be: from the Church *Sic procul omne nefas*. Let the mother of blood and treason, still dwell vnder the rooffe of *Ramish Babylon*, the mother of whoredomes and of these abominations, drunken with the blood of Saines, and with the blood of the Martyrs of Iesus Christ; which cloake these murders and massacres, vnder the mantle of Religion; like the Rulers of *Ephesus*, distressed with a terrible battery in that *Seige*, her Gouvernours tied with ropes the waits and gates to *Diana* Temple, that so being consecrated to the Goddesse, that enemy should assault them at his perill: Euen so the Popish policy is, to tie euery thing to the Temple, Conspiracies, Murders, Treasons, all tied to the Church, cloaked vnder a colour of Religion; that I may say with their owne *Leo. Ecclesia nomine armantur, & contra ecclesiam dimittunt*, They arme themselves with the name of the Church, to fight against the Church, and to destroy the pillars of the Church:

9 Reu. 17. 1. 6.
Oh ignominia, si ef-
set domus Domi-
ni!

Polien.

In nomine domini
incipit omne ma-
lum.

1 Leo. Epist. 8. 9.

Aut pareas,
Aut pereas.

1 Rom. 13. 5.

1 1 Pet. 2. 13.

Hi Christum simulant, sed Sathana alia vident.

Well, let our preaching and praying tend to this end, to giue *Cesar* obedience, to feare God, and to honour the King; knowing that all must submit to the Higher Powers, for conscience sake, and for the Lords sake: and they that will not doe it, they are none of Gods Clergy, none of the Heirage of the Lord: They haue neither conscience

nor

nor calling; like to certaine Bishops in ^u *Ambrose* dayes, of whom he writes, *Quod dedit cum episcopus ordinaretur, aurum fuit, quod perdidit, anima fuit; cum alium ordinaret, pecunia fuit, quod dedit, lepra fuit*: That which he gaue when he was made a Bishop, was gold; what he lost, was his soule; when he made another, it was for money; what he gaue, was a leprosie. But these Bishops liue beyond the *Alpes*, I hope there is none in *Albion*. It is our comfort and our Crowne, that our calling and conscience is such, which burnes in zeale and duty to God, and loyall obedience to our graciour Soueraigne; Morning and euening, at noone and at night, at bed and board, praying; *God saue the Church, God saue the King*:

To you the wise and worthy Iudges of the Land, who are the eyes and eares of this politicke Body, who well know

⁶ To the graue & reuerend Iudges.

Scita patrum, leges, & iura, fidei q^{ue}, deo s^{er}u^o:

To you I may dedicate and appropriate these our labours, whose places and paines serue to this purpose, to serue the King and Countrey, and to helpe to preserue the welfare of the King and Kingdome: Your publike paines and priuate prayers speake to the World these words; *God saue the King*. You are sworne to this seruice, and sweat in it; neuer more Malefactors in this kind, and as *Paul* tels ^{*} *Timothy*, In the last dayes shall come perillous times, for men shall be Traytors, heady, high-minded, &c. You know the *Nilus*, where these Crocodils are bred and fed; vse all good diligence to catch them, spread your nets, not *Vulpina retia*, Foxes nets; but *Regni retia*, The Lawes of the Land: if you can take them, you shall doe God, and the King good seruices. Spare none of this kind, who dare lift vp their hand against the Lords Annointed, for they are worthy to die; *Bonus nocet, qui malis pareit*, He hurts the good, which spares the bad; yea, in all your loyall and legall seruice, let neither feare, or fauour, flattery, or bribery, blind your eyes, or deafe your eares, remembering that you exercise not the ^u iudgement of man, but of God; and thinke vpon this verse in your Iudgement seate,

^{*} 2 Tim. 3. 1. 4.

Nulla maior causa mali, quam licentia mali.

^x 2 Chro. 19. 6.

Hic locum odit, amat, punit, conseruat, honorat;

Nequitiam, pacem, crimina, iura, bonos.

7 Cic. in Verr. 1.

At.

*Non terminantur
negotia, donec ena-
cuata sunt marfu-
pia.*

*Innoc. de vita hu-
ma: conditi.*

2 Acts 8.10.

*Si Niceas non sit
reus, dimitte homi-
nem, si reus, mihi
dimitte. Cambyfes
Syfamnem iniqui
Iudicem excoriari
fecit, in terrorem
aliorum.*

*Gratior Deo est ni-
mia misericordia,
quam nimia sene-
ritas.*

*Dum parcebatur
lupo, mactabatur
grex Christi.*

2 Sen. de clem. lib.

3 c. 2.

*Quosdam necare
clementia, & quos-
dam seruare, cru-
delitas est.*

*Ense recidendum
est, ne pars sincera
trahatur. Ouid.*

*Pena ad unum, est
terror ad omnes:
malefici non pere-
ant, ut pereant,
Sed ut pereundo,
alios deterreant.
Seneca.*

Farre bee that leprosie from the Iudges of our Land, which so corrupted them in *7 Ciceros* dayes, that he could say; *His iudicijs qua nunc sunt, pecuniosum hominem non posse damnari*: In these iudgements which are now, a monied man cannot be condemned. But bribery foules not your hands, who to corrupting *Simons* say with *2 Symon Peter*, Thy money perish with thee. Neither let any of *Agessilaus* letters moue you, who writ to a Iudge for his fauourite in this stile, *Si causa bona, pro iustitia, sin mala, pro amicitia absolue*; If his cause be good, dismisse him for Iustice sake; if bad, for friendship sake. Let Iustice be vnpartially executed, yet tempered with lawfull pittie; thinke vpon that Christian caueat, *Duo sunt nomina, peccator, & homo, quod peccator, corripere, quod homo, miserere*: These are two names, an offender, & a man; as an offender, punish him, as a man pittie him; be not too seuerie with *Draco*, *Ne superet medicina modum*, Least the medicine exceed the malady: nor-too remisse with lenity; for that is a kind of cruelty; *Tam omnibus ignoscere crudelitatem, quam nulli*, saith *2 Seneca*, To pardon all is cruelty, as well as to pardon none. But, *Sui mueruam*, You know best to keepe the meane, and ——— *Medium tenere beati*: So shall you performe laudable seruice to God, King, and Countrey, if you execute Iustice, punish disobedience, which is the falling sicknesse of a corrupt Common-wealth; Command all to giue ** Cesar* his due, repress all his enemies by force of lawes, and cut them off with the *b* sword of Iustice, that their exemplary punishments may terrifie all others from such attempts, and bee like monitors, and remembrancers to all people, crying;

Discite iustitiam moniti, & non temnere diuos: Virg.

Let others harmes admonish thee, and learn not to despise these supream powers, for which offence, so many Traytors dies.

Seauenthly, to the Common-wealth.

Last of all to you, the inferior, yet sound members of the

the supreme Head, the native and nationall children of our common Mother, whom I may fitly compare to the hands and legges of this politicke body, to fight and stand strongly for the defence and welfare of our King and Kingdome: To you I hope this little Booke will be welcome, and therefore say to you, as the *Angell* said to *Iohn*; Take this little Booke and eate it; and if you be good Subiects, it will be sweet in your mouthes, and not bitter in your bellies: for you cannot be true Christians, vnlesse you be true *Casarians*, there is no true Religion in that heart, which entertaines a motion to rebellion; it is a rotten member that will not be obedient to the regall Maie-
stie. And consider with your selues the happy blessings you enioy by the mercifull prouidence of God, in giuing to this Realme so godly and gracious a Soueraigne to reigne ouer you; and it will make you cry forth with the *Psalmist*, Saluation belongeth vnto the Lord, and his blessing is vpon the people: O Lord, how fauourable hast thou beene vnto our Land, in placing ouer vs so religious and renowned a King, so absolute and compleate a Prince in wisdom, learning, and religion! and it will stirre vp all thankfull hearts to say with the *Psalmist*; Let the people praise thee O God, yea, let all the people praise thee: Sing prayes to God, sing prayes, sing prayes vnto our King; for hee hath chosen our inheritance for vs, euen the glory of *Iacob*, whom he loued. If we be not truly thankfull for so great benefits, it may be truly verified of vs, which was said of *Canaan*, *Bona terra, sed gens mala*, A good Land, but in it there be bad people. O vnthankfull and vngratefull Brittaines, if euer you forget so great blessings, *Va vobis propter ingratitudinem*, Woe be vnto you for your ingratitude: *Ingrata patria*, Vngratefull Countrey, it is an infamous name, odious to nature and Nations. *Gratiarum actio, est ad plus dandum inuitatio*, Giuing of God thanks for fauours receiued, is a kind of supplication and inuitation to obtaine more. The *Anatomists* tell vs that euery creature hath foure muscles about the eyes, but a man five; foure serue to turne about the eyes, the fifth serues to lift

Reu. 10. 9.

Ps. 123. 8.

Ps. 67. 3.

Ps. 47. 6.

4

Numb. 13.

Va etati nostra propter ingratitudinem, &c. &c.

*Pronaq; cū spectant
animalia cetera
terram, Os homini
sublime dedit, co-
lumq; videre.
Ouid.*

^h Esay 1.3.

*Danti rependi
quicquam gratius
ab accipiente non
potest, quam si gra-
tum habuerit, quod
gratis accipit: nam
spiritui gratia con-
tumeliam facit, qui
beneficium dantis
grata mente non
suscipit. Ber.*

** Nihil est quod in-
dignationem Altis-
simi prouocet, sicut
ingratitude; est
malorum prouoca-
tio, & meritorum
exterminatio. Pe-
tr. Rav.*

ⁱ Pla. 29. 2.

^k Pla. 115. 1.

14

18.

^l Ber. Epist. 11.

*Insuperabiles, nisi
separabiles.*

** Gratiarum cessat
decursus ubi re-
cursus non fuerit,
&c. Ber. serm. 35.*

vp the eye, and looke vpward to Heauen. Man should not with other brutish creatures looke altogether vpon the earth, but lift vp his eyes, hands, and heart, to Heauen, to giue God due and true thanks for his daily and fatherly fauours and mercies bestowed vpon him. The ^h Oxe knowes his Owner, and the Ass his Masters Crib; yea, the Riuers are tributary to the Sea, from whence (some say) they first come, and againe returne: All Creatures seeme in their kind to be gratefull debtors to their curteous Benefactors, except the Swine, whose mast makes him forget the tree from whence the Acornes fall; or the Moon which being at the full, (by interposition of the earth) darkens the Sunne, from whence yet shee borrowes all her light. It was *Israels* sinne, vnthankfulnessse, I pray God it be not *Englands* sicknessse, vngratefulnesse to God: Woe vnto vs, if we scant God of our fruits, who hath not scanted vs of his fauours. ⁱ Bring presents to the King of glory, giue vnto the Lord glory due vnto his Name, worship the Lord in his glorious sanctuary. ^k Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy, and for thy truths sake. Be euer thankfull to God, and then he will euer be mindfull of you, to blesse you; the Lord will increase his graces towards you, euen toward you, and your children; therefore praise the Lord from henceforth and for euermore: for he hath not dealt so with euery Nation; and if our deseruing were put into the lottery of other people, wee should bee rewarded with a blanke.

Gods loue and gracious fauour to vs, is *ignis accen-
dens*, fire to set vs on fire: Let our thankfulnesse to God be, *ignis accensus*, a fire flaming to God in all zeale, loue, duety, thanks, seruice, and deuotion. God hath set *Eng-
land* as it were vpon an hill, a spectacle to all Nations, strengthened by sea and land, *admiraculum vsq;* to the ad-
miration of all people, blessed it with an extraordinario peace & prosperity of long continuance; we are the worlds enuie, let vs not become their declamation. Nothing but our ^{*} vnthankfulnessse to God, our licentiousnesse in life,
our

our disobedience to his Word, our securitie in sin, our contempt of good meanes and mercies offered, can worke our ouerthrow: and these (if we doe not drowne them quickly in the riuers of repentance) so one may breed and bring our wofull downefall. The Lord hath blessed this land with great and gracious blessings: in it the golden bells of *Aaron* are powerfully rung, the word by faithfull teachers mouingly deliuered. Oh let our perpetuall * prayers, praises, and thanks ascend to heauen, because Gods graces and mercies plentifully descend to earth. *Et si desint gratia, quia nos ingrati*, If any grace be wanting, it is because we want grace to be thankfull for this our happy gouernment, hauing a prosperous peace, and that which is the procurer of peace with God and men, that blessed passage of the Gospell. *Si totum me debeo, pro me facto, quid debeo, pro me refecto?* saith a Father, If wee owe God our selues, for our creation, what doe we owe vnto him for our regeneration, preservation, and saluation?

* *Gratiarum actio est pro gratia suscepti muneris, munerantis laudatio.*
Tullius.

Religio temp. pactam, & regia potentie morigeram reddit: Mach. princ. c. 5.

We therefore that haue tasted of the great cup of Gods mercy, let vs with *Dauid* take the cup of saluation, & giue thanks, and praise the name of the Lord; let vs praise God for these abundant mercies, and euer pray vnto him to preserve the happy instrument of manifold benefits and blessings to vs, our most dread and deare Soueraigne: duty bindeth vs to this taske, our owne welfare mooues vs to this duety; for his prosperity is our tranquillity, his safety is our felicity, the blessing redounds to vs; and if he should miscarry, (which God forbid) we should be partakers of his misfortunes. Therefore be alwaies obedient and diligent to serue our royall Head, (golden in all vertues and princely perfections) in all loyall and Christian duties, louing his Highnesse in our hearts, which is the best earthly defence for a King, *Inexpugnabile munimentum est amor ciuium*, saith *Seneca*, The loue of the people is an inuincible munition: and as that great *Rabbi* of pollicie *Machianel* hath set it downe for a sure rule, *Contra regem, quem omnes magnificiunt, difficilis coniuratio, oppugnatio & irruptio*, Against that King whom all highly esteem and reuerence,

Propugnaculum quouis alio firmitus est, multitudinis odio carere.
Mach. princ. c. 30.

Mach. princ. c. 19.

conspiracy or treachery is very difficult, or if attempted, seldome succedes. Let vs bee in pace *Lepores*, but in *prelio Leones*, in peace like Hares, timorous to offend his Grace in any way of disobedience; but like Lions fight for him against all his enemies with an vnwearied courage, vndanted magnanimity, ioyning with our fighting hands our seruent prayers to God, like faithfull Israelites, against all rebelling Amalekites: *Oratio celos penetrat, & hostes in terra vincit*, saith *Origen*, Prayers pierce heauen, and overcome enemies on earth, *plu precando quam praliando*, more by praying then by fighting. ⁿ *Dauid*s encountring with *Goliath* in the name of the Lord, was more powerfull then his sling, and five stones. Let vs make it one part of our daily praiers to God to keepe^o our King as the apple of his eye, and hide him vnder the shadow of his wings, to saue him from all enemies bodily or ghostly; ^p to consume them in his wrath, consume^e them that they bee no more, & let them know that God ruleth in *Iacob* euen vnto the ends of the world: beseeching God of his great mercie euer to prosper this most peaceable and puissant Monarchie of great Brittain: ^q Arise vnto it, as vnto thy resting place: Turne not away thy face from thine Anointed, who hath now happily to our immeasurable ioy, worne the imperiall Diadem of great Brittain these 15.^o yeares. Many more happie and prosperous yeares wee pray to be continued, prolong his daies, O Lord, as the daies of heauen, and grant that his Highnesse and his Princely posterity may in these kingdomes reigne so long as the world endureth: Enlarge and enrich his royall heart with all Regall gifts, and Diuine graces, suitable for his high calling: Saue and defend him from the tyranny or treachery of all forraine and Antichristian power, and from the plots and proiects of domestical aduersaries; Let them^r couer themselves with their confusion, as with a cloake. Blesse his most gracious spouse and bedfellow, *Queene Anne*, let thy Angels O Lord encampe about her to guide & guard her in a safe protection: and euer continue thy most heauenly hand of benediction vpon the high & mighty Prince
Charles

ⁿ 1 Sam. 17. 45.

^e Psalm 17. 8.

^p Psalm 59. 13.

^q Psalm 132. 9, 10.

15 yeares curr^t.
Vota nostra,
Vita longa.

^r Psalm 109. 39.

Amen.

Amen.

Charles, the famous Prince of Wales, the second ioy of great Britaine: Lord looke vpon him from heauen, [†] *Giue* ^{* Psalm 72.1.} *thy iudgements vnto the King, and thy righteousnesse vnto the Kings Sonne.* Teach him O Lord in his tender yeares like a good *Iosias* to learne, and loue thy true religion, the way to winne the eternall Crowne of life. Be gracious O Lord to the County *Palatine of Rhene, Fredericke*, Prince Elector, and to his most vertuous and gracious wife, *Princess Elizabeth*, with their Princely progenie. O Lord preferue them with thy mightie and out-stretched arme, giue them a most happy peace and prosperity in a Princely honor & felicity all the daies of their liues. O Lord [†] scatter the deuices of the crafty that their hands may not accomplish any wicked thing they do enterprife. Confound all them that haue ill will at Sion, that repine at the peace of the Church, the welfare of great Britaine, the prosperity of his Maiesty & his royall progenie; that howsoeuer they haue shift of faces, and maske vnknowne, yet let vs pray that that ^u *stone* which is cut without hands may breake the Images of such Traitors in peeces, giuing him victory ouer all his enemies: ^{*} *Cloath them all with shame*, but ^{* Psalm 132.18.} vpon him let his Crowne flourish, and grant him an happy multiplication of many prosperous yeares, to renew with many returnes, these our cordiall and annuall Ioyes, long to sit vpon his Throne, and make his foes his footstoole. And let high and low, rich and poore, young and old, yea let Heauen and earth, with the Monarchie of greate Britaine, and all good Christians, professors of the Gospell, be deuoted Suppliants to the King of Kings, with ioyfull tongues, and zealous hearts, to pray and say, *God saue our King, God saue King IAMES.*

Amen.

Amen.
[†] Iob 5.12.

^u Dan.2.34.

^{*} Psalm, 132.18.

Vivat valeat, vincat.

God saue the King: { *Corporally.* } *Amen.*
{ *Spiritually.* } *Amen.*
{ *Politically.* } *Amen.*

Tilæ.

Gloria Tri-vni Deo in seculas.

Cælaris Hostes:
OR,
THE TRAGEDY
OF TRAITORS:

For the fift day of August:

The day of the bloody GOWRIES
Treason, and of our Kings
blessed preservation.

*I will sing a new song unto thee, O God, and sing unto thee upon
a Viole, and an Instrument of ten strings: for it is hee that gi-
ueth deliuerance vnto Kings, and rescueth Dauid his seruant
from the hurtfull sword. PSALM. 144. 9. 10.*

*Dum iniusti sciunt, iusti saluantur, & utilitati bonorum militat
petestas prauorum. Gregor in Moral.*

By SAMUEL GAREY, Prea-
cher of Gods Word.

LONDON,
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Charles H. H. H.

THE T. A. GEDY
OF T. A. T. O. R.

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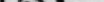
TO THE RIGHT

HONOURABLE, Sir

FRANCIS BACON Knight, Lord

Chancellor of England.

(Right Honourable Lord:)

 *T*was the saying of S^t Hierome to Celantia, Summa Epist. 37.

apud Deum nobilitas est, clarum esse virtutibus.

Tea the wise Moralist, unchristened Seneca could

say, Nobilitas animi, generositas est sensus, no-

bilitas hominis est generosus animus: *The which*

true Nobility of the minde is your inherent, and hereditary honor,

famous for Piety, Justice, Learning, and Liberality, so that the

world sees you write not your desires in the dust. We blesse God, and

wonder to behold in you so admirable a patterne of true Nobility, &

moves us to say with K. Lemuel, "Many have done virtuously,

but you surmount them all, in your great perfection of Arts, and

happy progress in Grace, the world can number but few such. Ver-

or ne violem frontem tuā, sedem honoris, testem verecundiæ:

I know the sound of the trumpet of your praises is no musick to your

cares, neyther doe I loue such straines: the land in generall ecchoes

your renowned applause, and God who hath so blessed you, and by

the Kings Maiesty promoted you to so honourable a Place, continue

you an happy instrument of much good to Church and Common-

wealth, and prosper your noble proceedings according to the promise

of your admired entrance. And now (most honorable Lord) I hum-

blie crave your pardon, in presuming to present so simple a Present,

unto the view of so approved a iudgement, who haue Mercurium in

lingua, & Mineruâ pectore: yet although not the manner (being

meane and homely) yet the matter handled may iustly merit your

noble acceptance, being a description of the heinous sin of Treason,

the fall and Tragedy of Traitors (plagues which the Arch-traitor

to mankind bath added to the world;) and also a seasonable subiect.

For the Time, August the fift, against which day it was, and is pre-

pared as an annuall obiect. And I know there is none within the

N

Compass

The Epistle Dedicatory.

compasse of Great Brittaines pourres forth more hearty prayers to God with a more fervent and faithfull soule, then your Honor doth, for the preservation of our most deare and dread Soueraigne, and for the detection and destruction of all pestilent and truculent Traitors. Wherefore in a hopefull affiance of your honorable acceptance, I humbly offer this little labor, (a Testimony of my great observance) with my selfe perpetually to your service, not after a ceremoniall submission, but from a serious agnizing and feeling of mine owne imbecillity, euery way so obscure and weake, that ingenuously I confesse,

— Et scripisse pudet, quia plurima cerno,
me quoque qui feci iudice, digna lini.

And of all others I know your Honors censure and iudgement is most substantiall, yet my weaknesse thus farre encourages me, that your Honor will like my willing mind, commend the matter, though not the maner; and I hope will fauourable accept this Mite, and put it into your richer Treasurie, and countenance it with your worthy protection, which will be like Ajax buckler to shield it safe against detraction. Ringanter, rumpantur, liueant, improbent maledici; si Honori tuo arriserit, instar mille, Platonis calculus: I would not bee a monster to please all but some, and say with the Poet Lucilius, Me paucis malle à sapientibus esse probatū.

Gen. 43. 13

So giuing my farewell to this feeble Infant, saying as Iakob did when he parted with his beloued Benjamin, *Goe, and the Lord shew thee fauour in his sight: and so upon the bended knees of my prostrated heart to God, I shall neuer incessantly pray to the Lord Keeper of Heauen and Earth, to make your paths euery way prosperous, blessing your Honour with happy preservation, and a long ioyfull life on earth, and grant you an eternall Patern (sealed by the euerlasting Decree of the sacred Trinitie) of immortal possession of a glorified life in Heauen.

Your good Honors euer to be comanded
in all duty and seruice,

SAMUEL GAREY.



Cæsar's Hostes,
OR
The Tragedie of
TRAYTORS.

*Now these are examples to vs. 1 Cor. 10. 6.
If thou hast any enemy, or Traytor, send him hither, and thou
shalt receive him well scourged. 2 Macch. 3. 38.*

CHAP. I.



THE memory of Gods great and glorious workes, either of iudgement vpon his enemies, or mercy towards the Church, ought to be preserved with a thankfull remembrance. So the ² Iewes being preserved by the meanes of *Queene Ester*, and godly *Mordecai*, from the intended plot by *Haman*, kept the foureteenth day of the moneth *Adar*, yeerely with feasting and ioy. So when God had deliuered his

² Ester 9.

17

22

N 2

people

^b 1 Macch. 13. 52

^c Nehem. 8. 9. 18.

^d Deut. 16. 1.

^e Pſa. 78. 6.

^f 2 Chr. 20. 26.

^g Gen. 28. 19. 2

^h 1 Chr. 13. 11.

ⁱ Gen. 22. 14.

^k Eſter 9. 26.

^{*} 1 Sam. 7. 12.

people of *Iſrael* from the tyranny of *Tryphon*, by the meanes of *Simon* their Captaine, he ^b ordained that the ſame day of their deliuerance, ſhould be kept euery yeere with gladneſſe. So when the ^c people of *Iſrael* were deliuered from the captiuitie of *Babylon*, and reſtored to Gods true Religion, they kept a Feaſt ſeauen dayes together to the Lord with reioycing and thankſgiuing.

The Feaſts ^d of the Paſſeouer, Pentecoſt, Tabernacles, were commanded by *Moses* to be kept holy, in remembrance of great benefits receiued at Gods hands.

Hence it was, that in times paſt, the Patriarks, Prophets, and people of God, would not forget any memorable act of Gods providence, without ſetting ſome remarkable *Memento* vpon it, that ſo it might remaine freſh to ſucceeding generations; that ^e the children vnborne might tell it to their children.

That ^f valley wherein *Iehoſhaphats* aduerſaries were ouerthrowne, was called *Teracah*, a valley of bleſſing, that ſo the Name might preſent to their minds to praiſe God for their maruellous victory. ^g *Iacob* did call the place where God appeared to him, *Bethel*, The Houſe of God, which before was called *Luz*; and ^h *Dauid* the place where *Uzza* was ſmitten, *Perez-uzza*, i. the diuiſion of *Uzzah*; and ⁱ *Abraham* the place where *Iſaac* was deliuered from the bloody knife, *Iehonah-ijreh*, i. The Lord ſeeth, or provideth; and the Iewes ^k called thoſe holy-dayes which they ſolemnized for their deliuerance from *Hamans* deuice againſt them, *Purim*, by the name of *Pur*, i. Lot, or lots, in caſting lots for their deſtruction. ^{*} So *Samuel* pitched a ſtone (the Philiftines being overcome) and called it *Eben-ezer*, *Lapis adiutory*; *Hitherto hath the Lord holpen vs*.

Theſe and many other examples (whereof the Scripture is plentiful) are ſufficient to ſtirre vp Gods people to remember with humble thankfulneſſe the great workes of Gods moſt mercifull deliuerance. And herein as becometh faithfull ſeruants to God, and loyall Subiects to his Anointed, let the People of Great Britanny holily celebrate

brate with deuout prayers, and prayſes to Almighty God, that ſolemne Anniuerſary day, *The fiſt of Auguſt*, the day of our gracious and religious Kings preſeruati- on from that bloody intended deſtruction of the wicked and wretched Traytors, *Gouries of Scotland*. In which deliuerance, Gods might and mercy did ſo wonderfully appeare, that we may cry with ¹ *Mofes*, Stand ſtill, and behold the ſaluati- on of the Lord, which he ſhewed this day : Saying with the ^m *Pſalmiſt* ; It is hee which giueth deliuerance vnto Kings, and reſcueth *Dauid* from the hurtfull Sword ; and moues our High Soueraigne to ſay with that Kingly Pro- phet, ⁿ If the Lord had not holpen me, my ſoule had beene put to ſilence: and therefore his Maieſty in a thankefull ac- knowledgement of Gods mercy doth religiously obſerue in hearing prayers, and preaching of Gods word, every Tueſday in the yeere (it was *Dies Martis*, almoſt *Mortis*.) Two moſt admirable deliueries vpon that day from two abhorred Treasons, in both which I may cry with ^o *Iere- mie*; It was the Lords mercies that we were not conſumed: and may ſay with ^p *Auguſtine*, Hee that ſeeth not Gods mercy in this, is blind; he that ſeeth it, and prayſes it not, is thankeleſſe; he that hindreth him that praiſes it, is mad. And therefore to adde a little ſewell to the fire of our ge- nerall deuotion to God, for this his mercifull and maruel- lous preſeruati- on of our dread Soueraigne, worthy to be written with eternall Characters in the hearts of all good People, perpetually to praiſe God for the ſame; I haue en- terprized to write this little Treatiſe, hoping that others, who haue greater Talents, will labour to eternize the me- mory of this renowned worke of God to all poſterities. In handling of which Subiect, I ſhall not write the Hiſtory of it, it is already * publiſhed to the World: I ſhal only diſ- courſe of Traytors in generall, with ſome application in particular, declaring the wofull & Tragicall ends of Tray- tors, with ſuch occurrences, *Vt quorum exitus perhorreſ- cunt, eorum facta non imitentur*, That as their wofull deaths, ſo their wicked deeds all men ſhould abhorre : and as ^s *Ambroſe* closes vp the Story of *Achabs* and *Iezabels* fear- full

¹ Exod. 14. 13.

^m Pſ. 124. 10.

ⁿ Pſ. 94. 17.

^o Ier. Lam. 3. 22.

^p Aug. de ciuit. d. c. 6.

* *Gouries* conſpi- racy: yet the chiefe ſubſtance is related in the end of this ſub- iect.

^q *Ambroſe*. de Na- both Jex. c. 11.

full end thus; *Fugies huiusmodi exitum, si fugies huiusmodi flagitium*, Escape their sinne, and thou shalt escape their end. So hate Treason, and neuer feare a Traytors end, whose wayes is the gallows, death, or hell. In the description of the punishment of Traytors, and their ends, their infamy in the World, the greatnesse of their sinne, being hatefull to God and Man, dangerous to Kingdomes, dreadfull to Kings, and damnable to themselues, (the diuel and his adherents, the onely Agents in such enterprizes) if the Tragedy of them past may worke so well vpon the hearts of all, present, or future, as to detest Treason both in action and affection, because it brings wounds to their consciences, ruine to their Families, plagues to their Countries, and punishments to their carkases; how happily shall this little labour be bestowed, if hereafter in great *Britanny* no Traytor may be found to his King or Countrey? *Then shall the Lord^r blesse the workes of our hands, O Lord blesse thou our bandy worke.*

^r Ps. 90. 17.

CHAP. II.

*Ferunt summos
fulmina mentes.
Sola miseria caret
inuidia:*

^r Pro. 30. 28.



As the highest mountaines are most subiect to thunder and tempests, so the greatest Potentates exposed to dangers. Enuie and Treason, neuer aime at misery, but flies an higher pitch, and like vnto the^r Spider, liues in Kings Palaces, and lookes with blood-fallen eyes vpon the royall hands of him that holds the Scepter to bring him downe to his Sepulcher.

This hath befallen to many Kings, both good and bad, Christian and Heathen in all ages. Not to recite a long catalogue of this cursed crew of Trayterous miscreants, whose memorial is perished with them, who haue attempted Treason against the Lords Annoynted: *Dauid* a man after Gods owne heart, yet loe^r *Sheba*, the sonne of *Bichri* blowes his Trumper, saying; We haue no part in *Dauid*,
nei-

^r 2 Sam. 20. 1.

neither haue we any inheritance in the sonne of *Ishai*; nay, not onely strangers, but his owne sonne *Absolom* proues a Traytor, and seekes his Kingdome. So, many others of the Kings of *Israel*, found Traytors to indanger them; yea, our Sauour himselfe had a *Judas* to betray him: King *Asuerus* had his *Bigthan*, and *Tereſh*, Traytors: *Eſter* 2. *Ezechias* had his *Shebna*: *Eſay* 22. 15. Looke vpon the reignes of Heathen Kings, and you shall find Histories full fraught with many examples. * *Augustus* a famous Emperour, ten times assaulted by treacherous villains. *Iulius Caesar* found a *Brutus* and *Cassius* to kill him. *Vespasian* made *totus ex clementia*, All of mercy, as the Historian tels vs, yet for all that, * *Machinationes nefariorum assiduas expertus est*, Hee found daily Treacheries attempted against him; and his Princely sonne *Titus*, graced in those dayes with *Amor, & delicia generis humani*, the loue and delight of all mankind, yet had a Trayterous *Cocinna* to assault him. *Antoninus* had Traytors to trouble him, *Cassius*, *Titianus*, and *Priscianus*: *Berengarius* the Emperour found *Flambersius* a Traytor, whom yet he highly aduanced, and vsed in the secrecies of State, and familiarity; *Sede eo magis astuaret innocentē tollere regem*, So much the more he was set on fire to destroy the innocent King, saith *Cuspinian*. What should I rehearse the troope of Traytors, which in former Ages haue lift vp their hands and hearts against their royall Masters? This last Age, prophesied by *Saint Paul*, to be perilous times, wherein men shall be Traytors, hath fulfilled that prediction. These last dayes haue swarmed with such desperate and diuellish wretches, who by all meanes of mischief haue laboured in these attempts, not to play the part of a Notary or Recorder in forraign Nations, in publishing the names of Traytors, who haue infested their Kings or Countries; wee haue had too many in our natie Countrey (whose names are registred in the Popes Kalender of Martyrs, or the Hangmans Booke) who haue assaulted in late times, our late dread Soueraigne Queene *Elizabeth*, of blessed memory; and our most gracious and vertuous King: two as famous Princes as euer here reigned, and

* 2 Sam. 15.

King *Benhadad* his *Hazael* to strangle him. 2 K. 8. 15.

King *Antiochus* his *Tryphon* to kill him. 1 Mach. 13. 31.

* *Sueton. c. 19.*

* *Sueton. c. 25.*

* *Sueton. c. 1. 6*

* *Cuspinian in Bereng.*

& 2 Tim. 3.

1

4

eup quoq admired of all the Monarkes vnder the Sunne. How many Traytors swarmed in Queen *Elizabeths* daies, how frequent were conspiracies of vngodly persons, *Parries, Lopusses, Babingtons, Campians, &c?* and the roaring ^a Buls came from *Rome* with thunderbolts of excommunication, deprivation; and all this was but *Sonitus spinarum ardentium sub olla*, Like the noise of thornes burning vnder the Pot, as *Salomon, Eccle. 7.8.* And therefore these fulminations were againe confirmed by *Pius Quintus* his successour, *Gregory* the 13. Yet all these plots *instar vaporis emanerunt*, vanished away like smoake proceeding out of that smoaky Kingdome of *Antichrist*: and her Crowne, and person by the fauour of the Almighty, vnder whose shadow shee was protected, safely defended, and reigned forty and foure yeeres, foure moneths, and eight dayes, a Virgin Queene, and died in peace, in a full and glorious age; so beloued, so honoured, and so esteemed of her subiects at home, and Princes abroad, as neuer any Queene more: so that it was verified of her truly, which the ^b Psalmist of Christ typically; Why did the Heathen rage together, and the People imagine a vaine thing? The Kings of the Earth stand vp, and the Princes assembled together against the Lord, and against his Anointed: but he that dwelled in the Heauens did laugh them to scorne, the Lord had them in derision: for there ^c is no wisdom, neither vnderstanding, nor counsell against the Lord.

And this our deare and dread Soueraigne, (whom the Lord of mercy still preserue) hath beene subiect to sundry dangers by wicked Traitors, as his Maiesty doth ^d witness it himselfe, not onely since his birth, but before his birth, euen in his Mothers belly; but especially to two most horrible Treasons, this in Scotland attempted by the bloody *Gowries*, the first of *August*, and the other in *England*, the first of *November*; the *Gun-powder Treason*, from both which barbarous and monstrous proiects, (the latter no age can parallel the like) the great King of all Kings in his great mercy graciously protected him; that both King & subiects may say with *Zachary*, ^e Being deliuered out of the

^a Pius 2. An. Do.

1570.

In qua declarauit
reginam hereti-
cam, & regni iure
priuatam, & sub-
ditos omni domi-
nii fidelitatis, &
ofse quij debito
perpetuo absolutos,
&c.

^b Ps. 2. 1. 2. 4.

^c Pro. 21. 30.

^d His speech the
Parliament after
the Gun-powder
treason. Pag. 2.

^e Luk. 1. 74. 75

the hands of our enemies, we may serue him without feare, in holinesse and righteousnesse before him all the daies of our liues. So that our King may vse the ^f Psalmists words; ^f Psalm. 27. 3. When the wicked, euen mine enemies and my foes came vpon me to eat my flesh, they stumbled and fell. The Lord did^s reward them according to their deeds, and according ^s 28. 4. to the wickednesse of their inuentions. Therefore giue ^f Psalme 29. 1. vnto the Lord O ye sonnes of the mighty, giue vnto the Lord all the glory for your deliuerance.

CHAP. III.

TREASON hath beene alwaies accounted an heynous sinne, and by ^k *Instinian* ranked next ^k *F: Tit. ad legem Iulian. Ma. l. i.* to Sacriledge, *Crimen laesa Maiestatis proximi* *Sacrilegio, &c.* Treason is next to Sacriledge, the one a robbery of God, this is *disputa* a fighting with God: so odious that the sole intention, without action or execution, is death: for *Voluntas reputatur pro facto in causa proditionis*, The will is accounted for the deede in Treason. *Et patitur penas peccandi sola voluntas: Hor.*

Principis in rebus & voluisse sat est.

And therefore there was a statute made in the reigne of *Edward* the third, That whosoeuer shal imagine the Kings death, are guilty of rebellion, and high treason. This statute toucheth all Iesuities, who are *perduellionum signiferi*, the ring-leaders of Rebels to animate them to rebellion, vnder a colour of religion.

If the meere intention of Treason be so capitall, what then is the Action?

Clamitat in cælum vox sanguinis:

The ^{*} voyce of blood cries to heauen for reuenge. VVhat doth the voyce of royall bloud spilt by the hands of execrable Parricides, destroying Gods owne image, the Lords Anointed? May I not call such, as *Polycarpe* called *Marcion*, *Demonis filios*, the Devils children? and say as our Sauour did to the Iewes, Ye ^m are of your Father the De- ^m Iohn 8. 44. uill

uill, he hath beene a murderer from the beginning.

Nay, the very Heathens (void of Gods word) did greatly abhorre Traitors, and seuerely punish them.

Traitors among the Greekes were brought to Delphos, and they did offer them a quicke sacrifice to *Apollo*. The Persians did bury such quicke: and the Romanes brought such to the publicke Theaters, where they were hewed in peeces *per gladiatores*, by the sword-players.

De Roma. legib.

Cn: Pompeius the Great, made a Law (as *Pomponius* relates it) to punish Parricides, destroyers of Fathers or Mothers in this kinde, To put them into a great vessell or tun, or such like instrument, inclosing with them in it a Dogge, a Viper, a Cocke, and an Ape, and to cast them into the Sea. VVhat then shall be done to the publicke Parricides,

*Stanford pleas of
the Crowne lib. 3.
c. 19.*

destroyers of Kings and Countries? Our Lawes of *Eng-land* hath provided for them a fit punishment, which is this: A Traytor convicted, hath his punishment to be drawne from his prison to the place of execution, as being vnworthy any more to tread vpon the Mother earth, and that backward, his head downe-ward, as hauing beene retrograde to the naturall course of obedience, after hanged vp by the necke twixt heauen and earth, as deemed vnworthy of both: his priuy parts cut off, as vsit to leaue any generation behinde him: his bowels and entrailles burned, which inwardly conceiued and concealed Treason: his head cut off which imagined such mischiefes: and last of all, his body quartered, as a prey for the birds of the aire: and as it was said of a traiterous Iesuite:

*In cruce pascere
cornos.*

Sic bene pascit aues, qui male panit oues:

In life he had no care the sheepe to feede,

And now his carkasse serues the fowles in neede.

Rom. 13. 2.

The Apostle *P Paul* saith, That they that resist shall receiue to themselves iudgement. The greuousnesse of iudgement should be proportionable to the heynousnesse of the crime; for if the law requireth an eye for an eye.

Exod. 21. 23. 24.

a tooth for a tooth, life for life; what death sufficient for a Traytor that kills a King, a murderer of many, who is worth ten thousand of vs, so that hee cannot be sufficient-

Sam. 18. 3.

lic

ypunished of man, but God also will punish him who is a reuenger of such sins. Neuer did I reade of any Traytor that did euer escape both the hand of man, & hand of God.

*Sequitur hoc à te-
go ultor Deus,
vel homo:*

Looke vpon *Absalom* a double Traytor, to his Father, and his King, his end sutable: First, his chiefe Counsellor and plotter *Achitophel* hanged himselfe: twenty thousand of his adherents were slaine in battell: Last of all, *Absalom* by the hand of Heauen was hanged vp by the hayre of his head, in stead of an halter, vpon an Oake tree in stead of a gallowes or gybber.

¹ 2 Sam. 17. 23.

² 2 Sam. 18. 7.

³ 2 Sam. 18. 9.

Sheba that traiterous Rebellest lost his head for his treason against *Dauid*.

⁴ 2 Sam. 20. 22.

King *Ammon*, the sonne of King *Manasses*, an euill King, was slaine by his seruants, who conspired against him, & slew him in his owne house: but this bloody fact of King-killing was so odious to the people of the land, that they slew them al that had conspired against King *Ammon*.

⁵ 2 Chron. 33:

24. 25.

Treacherous *Zimri* slue his King, but the people hearing of it, made *Omri* King, to take *Zimri*; who fired the Kings house, and died in the fire.

⁶ 1 King. 16. 18.

Bigthan and *Tereph*, who sought to lay hand on King *Ahasuerus*, were both hanged on a tree.

⁷ 2 Ester. 2. 21, 22.

So that Amale-
kite that hastened
Sauls death, yet
wishing and wil-
ling it, was put
to death by *Da-
uid*. 2 Sam. 1. 15.

The Scripture is plentiful in such examples. In profane histories there is a cloude of witnesses to verifie the punishments of Traytors.

Brutus and *Cassius*, who killed *Cesar*, neuer enjoyed good, till blood was requited with blood.

⁸ Trip. histo. lib. 9.

c. 45.

VVe reade of *Eugenius* that rebelled against the Emperour *Theodosius*, whose rebellious army the Lord dismaid, so that *Eugenius* was forced to fall downe at the feete of *Theodosius*, and had his rebellious head cut off from his shoulders.

So of *Procopius*, who rebelled against the Emperour *Valens*, who being taken, had for reward his two legges tyed to two young trees growing neare together, bowed downe by strength; which being suddenly let rise, rent the body of *Procopius*, who would haue rent the body of the kingdome.

⁹ Trip. hist. lib. 7.

c. 15.

^b Lib. eccl. 10. c. 19.

So of ^b *Magnensius*, who rebelled against *Constans* the Emperor, who neuer enjoyed good day after, till hee was destroyed by *Constantinus* the Emperors brother.

^c Mach. prin. c. 19.

Annibal ^c *Bentinolus*, chiefe Ruler of the Bononians, was killed by *Cannensis*, who conspired against him; but presently the multitude were stirred vp with the sight of that bloody fact, and destroyed with death all that stocke and family.

^d Mach. prin. c. 8.

The same ^d Author tells vs of the bloody and treacherous murder of that butcherly Monster *Olinerot*, who sending letters to *Iohn Fogliannus*, that he might be honourably receiued at *Firmanis*, and beeing nobly entertained, treacherously pretends a great Feast, inuiting *Fogliannus*, and the chiefe men of the City; after the banquet, by his Souldiers appointed in secret places, kills them all that were present: a most barbarous and diuellish stratagem: but afterwards he payd the price of bloud, for ^{*} his throat was cut and so hee died: *Miserè pereunt, qui malè perdunt*, Bloud calls for bloud. *Caines* Conscience so prickt for murder, that he thought ^e euery man that met him would haue killed him: if they escape (which yet is rare) the hand of man, neuer the hand of Diuine Iustice.

^{*} *Fraſſa gula interijt ubi supra.*

^e Gen. 4. 14.
Clytus Ghost
terrifies great
Alexander: and
Agrippinas Nero.
^f Math. 2. 16.

Herod no parricide, or *Regicida*, but *Puericida*, a murderer of children ^f from two yceres olde and vnder, by his greatnesse scapes mortall reuenge, but not Diuine Iustice on earth; for hee died most miserably, and I will set it downe in ^g *Theophylasts* words, *Amara morte perijt Herod, febris, dysenteria, & scabies, & podagra, & putredine verendorum, generatione vermium, spirandi difficultate, & tremore, & contractione membrorum malam absoluit animam*. Alike was the end of that bloody Tyrant *Antiochus*, whom ^h the Lord punished with the paine of the bowels that was remedileffe, and fore torments in the inner parts, and all his members bruised with a great fall; so that wormes came out of the body of this wicked man in abundance, and his flesh fell off for paine; and ^{*}all his army grieued at the smell, so that no man could beare him because of his stink, no not his owne selfe: Thus that murderer suffered most grieuously

^g *Theoph. enar. in*
² *Matth.*

^h 2 Macch. 9. 5.

7.

9.

10

12

28

grievously, and as he had intreated other men, so he died a miserable death: for with what ⁱmeasure men mete, it ⁱshall be measured to them againe. ⁱ Math. 7.2.

This is so cleare a Truth, that murder neuer goes unpunished on earth, by God or Man, as that diuine & humane histories, & common experience affords pregnant proofes and examples: then how much more will the Lord reuenge the murder of his owne Vicegerents, whom hee hath giuen a generall precept, not ^kto touch them, no ^lnot to curse them in thought, much lesse to hurt them in deed, as Traytors doe, or desire? ^k 1 Chr. 16.21.
^l Eccl. 10.20.

*Hor: { Quò, quò scelesti ruitis, aut cur dexteris
epod. 7. { Aptantur enses conditi?*

What meane you (ô ye monsters of men,) a: e you ^mnot afraid to put forth your hands to destroy the Anointed of the Lord? Can you lay your hands vpon them and be guiltlesse? Remember ⁿ*Ignatius* godly counsell, No man euer remained unpunished which lifted vp himselfe against his Prince. Though they want power to accomplish their bloody actions, yet are they odious Traytors in the eyes of God and man. ^m 2 Sam. 1.14.
ⁿ *Ignat. epist. 1. ad Magnesianos.*

Looke vpon the tragedy of those Traytors whom *Heldebrand* the Pope stirred vp against ^{*}*Henry* the fourth the Emperor. First he stirred vp *Rodolphus*, then *Hermannus*, and afterward *Ecbertus*, all seruants and subiects to their Lord and Master the Emperor. And when these failed, his successour Pope *Urbane* ^{*} raised vp *Conradus*, and *Henricus*, the Sonnes against the Father; all laboured to their power in this proiect of rebellion, marke the issue and end. ^{*} This Emperor vexed by 3 Popes *Heldebrand*, *Urbane* & *Paschalis*.
^{*} *Jpsius Vrbani* *authoritate regni aduersus patrem in Lombardie suscepit: Sigon. reg. Ital. p. 384.*

First their Author & ghostly Father in this Treason the Romane *Achitophel*, *Gregory* the seuenth, alias *Heldebrand*, not like *Achitophel* hanged himselfe, but for his bloody & bestiall life was forsaken of his people, ciected out of his Popedome, and died in sorrow, misery, and infamy.

Secodly, *Rodolph* had his right hand cut off in a skirmish, & fetching deepe sighes, ready to giue vp the ghost, said to certaine Bishops, Behold this is the right hand wherewith

Sigeb. Anno 1084.

Usserger. in Anno 1080.

I swore fealty to *Henry*, and lo now I leaue his kingdome and my life.

Thirdly, *Hermannus* had his treacherous head by a great stone cast downe by a woman, deadly broken, so that his braines dasht in peeces, running about his eares: which did affright his army, and scattered them with feare.

Fourthly, *Ecbertus* did flie out of his Throne into a sinkehole, and hoping to saue his life, lost it.

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Fifthly, *Conradus* the elder sonne, rightly dis-inherited, did end his daies miserably.

*Naucier. pag. 801.
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Sixtly, *Henry* the younger sonne by periurie and cruell treachery against his Father, gate the Crowne, but with little comfort.

And since many of the Popes of Rome haue *Heldebrandized*, raising vp Subiects to rebell against their Soueraignes; whose successe hath bin futable to their attempts.

*Tormenta malorum
sunt exempla mul-
torum.*

The Chronicles of euery Nation haue too many examples of Dukes, Earles, Lords, Knights, Gentlemen, and others of inferiour sort, prouing Traytors to their annointed Gouvernours, whose treacherous acts haue found tragicall ends.

*Traidores etiam
a quos anteposit
misi sunt.*

Traytors are odious euen to their Abettors and Masters, who first moued them to that villany: and, as it was said of *Antoninus*, *Odis Tyrannum, non tyrannidem*, They may like the treason, but they loath the Traytor. *Alexander* the Great (as *Iustin* saith) at his Fathers obsequies, commanded publike iustice to be done vpon those, whom he had before secretly imployed to kill him.

o Tacit. 1. Annal.

And *Nero* the monster of men, as *Tacitus* saith, disauowed his Commissiō giuen to a souldier to kil *Agrippa*. Such agents are abhorred of their Adiutors, and if possibly they can, they will be their executioners, for feare they should disclose their conspiracy: for both are * Traytors, & both worthy of death. Some desperate wretches, who for loue of the trencher, or for hope of reward, or for some other respects, will be wagered and hired to enterprize hellish and horrible designes; who being debosht vassals, bankrupt of grace and goodnes, to purchase loue or liuing (as they

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they hope) of them of whom they haue dependance, whose hearts are died in a deepe tincture of disobedience, will hazard life, lands, yea hell it selfe, to atchieue the projects of their animating superiours. So said *Restalrig*, that is, a perfect Traytor or *Gowrie*, for they two in this conspiracy had but one heart; My Lord, I am resolued (saith he) to perill life, lands, honor, goods, yea and the hazard of hell shall not fray mee, though the scaffold were already set vp. A miserable resolution with a miserable confusion. But hee had his demerits though not in so high a kinde as hee deserued; and bloudy *Gowrie* strooken stone dead in the place where he intended, and strived to act his Treason: *P Cognatum, imo innatum omni sceleri sceleris supplicium*: The fruits of Treason, shame and death: That it may be said of wicked *Gowries* and their adherents, in the words of the 9 Psalmist; *O enemy, destructions are come to a perpetuall end, their memoriall is perished with them. The heathen are sunke downe in the pit that they made, in the net that they hid is their foote taken.*

Exam: of George Sprot: pag. 11.

Si timor Dei non tenet, teneat timor Iudicis, metus gehennae, laquei mortis, dolores inferni, &c.

Hugo. lib. 3. de Anima.

P Lipsius de Const. lib. 2. c. 13.

9 Psal. 9. 6. 15.

CHAP. IIII.

BVt not to insist thus in generall in the declaration of Traytors punishments, I will specifie some part in particular; which though they be commonly knowne, yet may be propounded to good purpose, as precautions to posterity, to feare to follow their bad examples, lest they find their woful punishments.

The punishment of disobedience and treason is of two kindes. 1 Punishments by God. 2 Punishments by man. Punishments by God are threefold; externall, internall, eternall. I will not take vpon me to be a Iudge in the heauenly Affises, I will be as a Clarke to reade their punishments registred in Gods booke: First externall, and they are of two sorts; cyther ordinary, or extraordinary. Ordinary as *Jeremy* denounces them. The Nation and kingdom which will not serue *Nebuchadnezzar* King of Babel,

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1 Jer. 27. 8.

bell, and will not put their neckes vnder the yoke of the King of Babell, the same Nation will I visite (saith the Lord) with the sword, with famine, with pestilence, vntill I haue wholly giuen them into his hands.

^f Numb. 12. 10.

^g Numb. 11. 1.

^h Numb. 16. 32.

ⁱ 2 Sam. 18. 9.

Extraordinary, as ^c *Miriam* for her murmuring against *Moses* was made leproous: the murmuring ^e Israelites punished with fire. ^u *Core*, *Dathan*, and *Abiram* were swallowed vp of the earth. *Abalom* ^{*} with his owne mule drawn vnder an Oake, where hee was hanged vp by the hayre of his head.

*Nulla grauior
Penā conscientie
Penā. Isidor. lib. 2.
soliloquior.*

^z Wisd. 17. 10.

*Nullū consciū pec-
catorum tuorū ma-
gis timueris, quam
temet ipsum; alium
enim potes effuge-
re, te nunquam:
Seneca. lib. de mo-
ribus.*

2 Internall, and that specially tormented with the worme of a guilty Conscience: for it is a fearefull thing when malice is condemned by her owne testimony, and a Conscience that is touched doth euer forecast cruell things, saith ^x *Wisedome* her selfe: this inbred *monitor*, and notary of the soule, signes euery bill of Inditement, with *Teste meipso*; which is in stead of a thousand witnesses. A guilty Conscience who can beare? It makes the wicked cry with *Tiberius*, *Dyme perdunt*: God and their owne conscience begin to confound them, remembring with *Indas*, how they haue sinned in betraying the innocent bloud.

*Nunquam securus
est reus animus,
mens enim mala
conscientie pro-
prios agitur sti-
mulis: Isidor.*

*Quos diu conscia facti,
Iuuenal. } Mens habet attonitos, & surdoverbere cedit,
Sat. 13. } Occultam quatienti animo tortore flagellum:
The conscience of foule, acts their soules affright,
And scourge with restless torments day & night.*

*Tanta pietatis est
dominus Iesus, ut
ipsi Iude donaret
ueniam, si Christi
expectasset miseri-
cordiam. Ambros.*

Eternall: But those I leaue to the Iudge of all, who holds in his hands the Keyes of Heauen, and Hell; for no sinne, neuer so dangerous, and damnable in it selfe, (except the sinne against the Holy Ghost) but vpon true contrition grounded in a true Faith, may receiue remission.

2. Punishment of Traytors by the Lawes of Men; and that foure wayes: 1. By bodily death: 2. By want of burial: 3. In blood and posterity: 4. In losse of liuing.

1. By a violent death; the manner of it I described in the Chapter before, how wofull to runne such a wicked race,

In body.

race, as that body and soule must be diuorced before their times: life ended, before the line of life naturally finished: and that by a shamefull death, hanged vpon a Tree, or the head cut off, which conspired against the supream Head: all men reioycing at their deaths, and point at them with their fingers; ——— *Ille crucem sceleris pretium tulit*: All Men saying that truly, which they did of Christ most falsely;^z He is worthy to die.

2. In buriall; yea, rather in defect of buriall, their bodies dismembered, and their quartered parts fixed vpon gates and walles of Cities, spectacles exposed to all beholders, and reserued for remembrance to all Subiects, to learne by their mangled and vnburied limbes, to leade more dutifull and obedient liues. It was a great punishment to *Iehoiakim*, that he should be buried as an Asse is buried, none to mourne for his death; saying, Ah Lord, or ah his glory, but to be drawne, and cast forth without the gates of *Ierusalem*: But a Traytors buriall is worse then the buriall of an Asse; for the dogges, or beasts of the field soone deuoure them, & so are forgotten: but these liue in shame in the relickes of their dead carkasses, as monuments or mappes of their misery, and mischief. These want the sweet perfumes and balmes, the honour of Funerals, the faire Tombes of their Ancestors, they lie inglorious; and on their graues (if they haue any) it may be engraued, as it was written vpon Pope *Alexanders* Tombe, *Iacet hic & scelus, & vitium*: Whereas others, if they haue beene loyall, they goe to their graues in peace, resting in their naturall lodging to the last day; and if they haue beene of honourable Race and Ráncke, they vsually are graced with some sumptuous Monument, to witnesse to the World their singular vertues to their succeeding generations.

Aen. 6. { *Nam pius Aeneas ingenti mole sepulchrum*
Imposuit, suaq; arma viri, remumq; tubamq;
Monte sub aërio, qui nunc Mysenus ab illo
Dicitur, aeternumq; tenet per secula nomen.

Whereas Traytors are vsed, as I haue read how the

P

Soul-

In Body.

Reade *Aeneas Syluius hist. de Europa, cap. 46.* of the murther of *Iames* the first of *Scotland*, and the punishment of those Traytors, whereof he was an eye witnesse.

^z *Mat. 26. 66.* Except the Princees mercy forbear this punishment.

^{*} *Ier. 22. 19.*

^{*} *Sepulchrum quasi seorsum pulchrum.*

Souldiers vsed *Zisca*, the Commander of the *Hussites*, who being dead, they did flea him, and tooke his skinne, giuing his body to the wilde beasts; and of his skinne did make a military drumme, that his enemies who feared his fight aliue, might feare the sound of his skin being dead: so these infamously are dismembred, their heads set vpon poles, or high places, to terrifie all men from trayterous attempts.

3. In Blood and posterity: Their names and honour attainted, as ^a *Salomon*; The name of the wicked shall rot. The names of Traytors and Rebels giue an ill sent and sauour in the Land, stayning and dishonouring all their Progeny; leauing behind them an vnhappy and disgracefull memory: so that the liuing issue of so leud a Progenitor may say, as *Jacob* said of *Simeon* and *Leui*; ^b Ye haue troubled me, and made me stinke among the Inhabitants of the Land. What more odious names to all true Britains then the mention or memory of *Kett*, *Cade*, *Straw*, *Lopus*, *Parrye*, *Gowry*, *Fawx*, with those Agents in the Powderplot; their names branded with contempt? The portion of the wicked (saith ^c *Iob*) shall be cursed in the Earth, and they themselues are gone, and brought low, they are destroyed and cut off as the top of an eare of corne: for deceitfull and bloody men doe not liue out halfe their dayes; they hasten death vpon themselues, and shame to their posterities. And as their names be disgraced, so their posterity, deprived of the honour and pedigree, where before their fall they were interessed and lineally inuested: for although Traytors in *England*, are not vsed as they were in *Persia*, that euery one of the Family should be put to death; or as in *Macedonia*, siue of the Traytors nearest Kinsfolke suffer with him; yet are they punished here in name and posterity, deprived of their lands, liuing, goods, offices, blood, and honour; which is the fourth greefe that might (if it were possible) euen vexe a Traytor in his graue, to behold himselfe to be naked and destitute of all the goods of nature, Fame and Fortune, and by his fall to haue deplumed all his Progeny, not onely of Pedigree, but of Pa-

trimo.

^a Pro. 10. 7.

^b Gen. 34. 30.

^c Iob 24. 18.

24

3c

trimony, left them to the mercy of the Prince, and the misery of Time? What Parent, though like *Romulus* nursed vp with a Shee-wolfe, or as stony-hearted as a *Myrmidon* — *Aut duri miles vlyssi?* Yet must be moued with immeasurable mourning, (though sencelesse of his owne sorrowes, which are great and grievous, as losse of liberty, liuing, life, goods, and good name) and when paine on earth is past, yet still to be punished in his Issue and Posterity: *Maiores culpas luere nepotes*, His children bred of his owne loynes, by his leud life disinherited of their liuelihood; and can challenge no more for their owne: — *Nisi pentus & aer*,

VVho cannot but be moued with the loue of his owne children, and especially when they are ruinated by his owne fact and folly.

*Natis sepulchrum:
ipse est parens.
I Seneca.*

*Quis si non genitus duris è cauitibus horrens
Caucasus? ut stirpis modice moneatur amore:*
VVho, if not bred vpon a stony Rocke?
But fancy moues to loue his filiall stocke.

To behold his wife and children (*Pignora chara amoris*) exposed to all stormes of time and contempt, depriued of all riches and respects; who though he be regardlesse of his owne fall, yet in this case must needs ^d weep for himselfe, and for his children: or if he haue neither of these to weepe for, yet may he iustly weepe for hauing an hand, or heart in so foule a sinne as Treason is; for which hee must suffer an ignominious death, and haue his capitall offence recorded, *Ad perpetuam eius infamiam*, To his eternall infamy: or if he regard not Fame, or Name, yet ought he to regard his Conscience, which must needs accuse him for such a sinne; and beholding the eternall ^e Iudge stand before the doore, able to cast body and soule into hell fire, and there ^f *Vnusquisq; quantum exigit culpa, tantum illic sentiet pœnam*: according to the greatnes of his sinne shall there find the grieuousnesse of his punishment. And therefore to conclude this with Saint Cyprian, *Si quam turpem cogitationem*

^d Luke 23. 28:

*Duo necessaria tibi, fama & conscientia,
e Iam. 5. 9.*

^f Greg. lib. 4. Dialog.

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^a Pro. 10. 7.

^b Gen. 34. 30.

^c Job 24. 18.

24

25

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VVho cannot but be moued with the loue of his owne children, and especially when they are ruinated by his owne fact and folly.

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ipse est parens.
i Seneca.*

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^d Luke 13. 28:

Duo necessaria tibi, fama & conscientia.
^e Iam. 5. 9.

^f Greg. lib. 4. Dialog.

in mentem tuam venire animaduertis, suscipe statim iudicii extremi salutarem commemorationem, If thou once perceiuest any filthy thoughts to enter into thy mind, straight to call to mind the day of doome, and last judgement. So let all men daily thinke of the manifold iudgements and punishments which Rebels and Traytors on earth haue suffered, and receiued, and without deepe repentance, and diuine mercy must needs suffer at their final doome, when Christ shall say; *Depart from me, all ye workers of iniquity.*

¶ Luke 13. 27.

CHAP. 5.



Hus hauing in part set downe the fall, and punishment of Traytors; next let vs obserue the corrupt causes which produce these cursed effects: for though in Treason the Diuell is alwayes *primus motor*, being an Arch-Traytor to God and Man, and reignes in the Children of disobedience, and ^h puts into the heart of *Iudas* to betray *Christ*; yet are there also procreant causes in themselves to allure and procure the wicked to such wretched and wofull motions. And the Mother of these mischiefs vsually is Ambition, whose Daughter is *superbia*, Pride; which Saint *Austen* calls *Cathedram pestilentia*, The Chaire of Pestilence. Ambition is a dangerous malady, and as Saint ⁱ *Ambrose* speakes of it, *Quos nulla potuit mouere luxuria, nulla auaritia subnuere, facit ambitio criminosos, habet enim forensensem gratiam, & domesticum periculum; & ut dominetur, alijs prius seruit, dum vult esse sublimior, fit remissior;* Though Luxury, or couetousnesse could not moue them, yet Ambition makes them sinfull, hunting for popular applause, and hauing domesticall danger; and that they might rule, they will first serue, and to be high, they will seeme humble. Saint *Bernard* paints out Ambition in perfect colours, *Ambitio secretum virum, pestis occulta, doli artifex, mater hypocrisis, liuoris parens, vitiorum origo, tinea sanctitatis, excacatrix cordum, exremedijs*

¶ Iohn 13. 2.

¶ Cause of Treason is Ambition.

¶ *Ambrosius* super Luc. lib 3.

¶ *Bernardus* in ser. quadrages.

dijs morbos creans, ex medicina languorem generans, Ambition is a secret poyson, an inward plague, the contriuer of deceit, the mother of hypocrisie, the parent of enuie, the originall of vice, the moth of sanctity, the blinder of hearts, creating sicknesses of salues, and of medicines maladies.

Quid ambitio est, vide; cum scieris, fuge.

The World is now much infected with this plague, and we may see, and say with Bernard; *Limina Apostolorum amplius ambitio quam deuotio terit, & vocibus eius tota die resultat palatiū*, Ambition rather then Deuotion possesseeth many in euery State, gaping for promotion; *Honores ambiunt, qui onera non sentiunt*, Though their desarts small, their desires great, and are neuer content with their present estate: so that we may say with *Salomon*; There be three things that will not be satisfied, yea, foure that say not, It is enough: The graue, the barren wombe, the earth, and fire; and among many more, I will adde two more, an ambitious man, and a couetous Lawyer, the one with honour, the other with mony, will neuer say; It is enough.

1 Ber. de consider. ad Eugen. lib 5.

m Pro. 30. 15. 16

Ambition liues in euery Climate, and loued of euery Tribe: In the state politicall, the poore man would be a yeoman; the yecoman after the death of his wife, or dearth of corne, would be a gentleman, and will giue armes, if the Herald will accept of Angels: the Squire would bee a Knight; the Knight a Baron, the Baron an Earle, the Earle a Duke, the Duke a King, the King *Cesar*, and is the worlds Emperour still ambitious? The Poet tels vs,

D. Boys.

Iuuenal: Unus Pellaoiuueni non sufficit orbis, Aestuat infelix angusto limine mundi:

One world is not enough for *Alexander*, and therefore he weepes, and is discontent; as if he wanted sufficient elbow roome.

n Valerius Max. lib. 8. c. 15.

In the State Ecclesiasticall, Ambition finds fauourites; The Mendicant Frier, would be the Master Prior: The Prior the Abbot, the Abbot a Bishop, the Bishop an Archbishop, the Metropolitane a Cardinall, the Cardinall Pope, the Pope God; nay, that is too little, about all that is called God; *2 Thess. 2. 4. Ambitio ambientium crux, quomodo*

Maiores cupimus, quo maiora venerint &c. Seneca. de Benefic.

o Bern. de consid. lib. 3.

omnes torques? & omnibus places, saith Bernard; O Ambition, how painefull is thy pleasure, which hath beene the ouerthrow of the Angels in Heauen, and our Parents in Paradise, and many men on Earth? *Potestatis ambitio Angelum felicitate angelica priuauit, &c: Etiam promissi honoris ambitio illecebrosa decepit*, An ambition of power, depriued the Angell of Angelicall happinesse, and the inticing ambition of the promised honour (to be like God, knowing good and ill) deceiued *Eue*, and shee *Adam*: and euer since all the sonnes of *Adam* haue beene deceiued by her, hoping of a rise, haue found a fall. Excellently *Seneca*, *Ambitio non patitur quenquam in ea mensura beatorum conuiescere, qua quondam fuit eius votum: nemo agit de Tribunatu gratias, sed conqueritur, quod non est ad Praetoram usq; perductus: si Consulatus, nec etiam sufficit, si unus est, ultra: cupiditas non unde venerit, respicit, sed quò tendit*: Ambition will not suffer any man to rest in that measure of state, which once he wished: none wil giue thanks for a Tribuneship, but complains because not raised to be a Praetor; or if a Consull, yet that suffices not; if alone supreme, yet would rise higher: for this insatiable ambition, lookes not from whence they came, but whither they would, still repining at others higher aduancement: *Hæu melior quanto fors tua forse mea est?* The Poets did very well, and wittily figure the fall, and folly of Ambition, by *Phætons* chariot, *Icarus* wings, and *Ixians* wheele, who as they had a great desire to rise, so they found a grieuous descent and fall:

Iuuen. *Hæc Crassos, hæc Pompeios euerit, & illum*
Sat. 10 *Ad sua qui domitos deduxit flagra Quirites:*

Ambitious *Crassus*, *Pompey*, and *Caesar*, accorded to the ouerthrow of all the rest; and *Crassus* dying, *Pompey* could not endure an equall, nor *Caesar* a Superior:

Lucan. — *Nec fert Caesar ue priorem,*

Pompeius ue patrem:

But their Ambition brought both to a bloody fall, *Le-*

Diod lib. 46. 47.

Hall. Holling-

shed, & Stow, in

Richard 3.

pidus, *Antony*, and *Octavius*, reared vp to kill their enemies a *Triumviratus*, till at last they fell out for the chiefe place.

Richard the third an vsurper, and the ambitious Duke

of

Bern.

Gen. 3. 5.

Fortunes Motto,
Fauere videor, no-
cere sentior.

Relinque ambitio-
nem, timida res est,
vana, ventosa, nul-
lum habet termi-
num. Sen. Ep. 88.

Ambition is like
 a Centaure be-
 gottē of a cloude.

of *Buckingham*, conspired against King *Edwards* children and friends, till they fell out in the end to their owne subuersion.

All Histories and Chronicles affoord many presidents, how ambitious men hungry of supremacy, haue brought themselues to misery.

Yet such a Siren Ambition is, that it tempts many to hazard their fall, in hope of their rise; liquorous to rule, and had rather be King of a Mole-hill, then Lord of a Mountaine. These hungry Vultures, which follow the Army, watching for the prey before it fall, and doe *presagire cadem*, Foretell a slaughter, that like *Pharoes* seauen leane Kine, they might deuoure the fat: so these ambitious vultures vse all pollicy, stratagems, deuises, mischiefes, and Machauelismes, waiting for * *Moab ad pradam*, *Moab* to the spoile; these State-anglers fishing with deadly hookes in such troubled waters, desirous of change of Rulers, that so they might chance to rule, seruing all times, and turnes; Treacherous Timists, vnworthy to be trusted, varying in to all formes, and fashions; *Regnandi causa*, To get superiority. They are like * *Leontius* Bishop of *Antioch*, who being in heart an Arrian, couered his Religion by dissimulation, and ioyned with the Councell of *Nice*, in the outward profession of the Truth: His soule was led by the diuell, and his body by the world, and so are they, tempted with the Diuell, and temporizing with the world: *Iniquitas pulsat animum, ambitio continet manum, colludunt ad inuicem mater & filia, iniquitas & ambitio, hac vendicat sibi publicum, illa secretum*, saith *Innocentius*, Iniquity knocks at the heart, Ambition contains the hand for a time, the Mother and the Daughter dally together, Iniquity and Ambition; the one would seeme in publike good, the other in secret is most wicked.

The ambitious would seem vertuous, yet is vicious, *humilitatem simulat, honestatem mentitur, affabilitatem exhibet, benignitatem ostendit, subsequitur & obsequitur, cunctos honorat, vniuersis inclinatur, frequentat curias, visitat optimates, assurgit, & amplexatur, applaudis & adulatur*, Counterfeits humil-
mility,

Caesar wished rather to be first of a Village, then second at Rome.

Aristot. l. 5. de animal.

Gen. 41. 3.

* *2 Ki.* 3. 23.

* *Theod. lib.* 2. c. 24.

Prope omnium criminum fontes, tria monstrantur esse genera vitiorum, gula, iactantia, & Ambitio.

Ambros. super Lucam. lib. 3.

Innocent. de vit. condit. hum.

Innocentius ubi supra.

* Mach. prin. c. 8
Hoc proverbium,
locum habet in
cui, &c.

a 2 Sam. 15. 5.

b 6.

Ambitio, & inui-
dia fons cladum.
Cypr. ser. de liuore,
& zelo.

militie, seemes honest, shewes himselfe affable and courte-
ous, crouching and creeping, honouring all; tractable to
all, frequenting Courts, visiting great men, rising vp, and
reuerencing, applauding and flattering all degrees, labour-
ing to be popular; which yet is an imperfection in a Poli-
tician, according to * *Machiavels* rule, *qui populari innititur*
aura, domum in luto extruit,. Hee that relies vpon popular
affection. raises his house vpon a muddy foundation. So
Abshalom (that double Traytor) seeking to aspire to his
Fathers Throne, how plausible hee is, a putting forth his
hand, and taking them, and kissing them, his lippes drop
hony-combes, Oh that I were made a ludge in the land,
&c. that I might doe Iustice: stealing^b away the hearts of
the men of Israel, hoping they would adhere to him, when
hee had made an head: And as *Tacitus*, Leaud men, mis-
doubting the present, and expecting change, prepare a-
forehand friends. O ambition, how many Traitors hast
thou bred, and shortned the daies of many Emperors and
rulers! The Chronicles of euery particular Nation fur-
nished with frequent examples. What caused *Henry* the
fift the Emperour by force to depriue his Father from his
Empire, and to keepe him in prison till he died there, but
abhorrible ambition? What moued *Mawfry* the
Prince of *Tarentum* to strangle his owne Father *Frede-
ricke* the Emperour, but trayterous ambition? Am-
bition caused *Antoninus* sonne to the Emperour *Seue-
rus*, to stabbe his brother *Geta* with a dagger: and temp-
ted *Selyman* King of the Turkes to strangle his owne son
Sultan Mustapha. *Octavius Caesar* by the treason of his wic-
ked wife *Linia*, impatient to tarry the methronizing of her
sonne, (as is the nature of Ambition, the nearer the goale,
the faster it runnes) tooke away his life at *Nola*: *Tiberius*
Caesar poysoned by his ambitious Nephew *Caius*: *Claudi-
us* poysoned by his ambitious and incestuous wife *A-
grippina*, that her sonne *Nero* might raigne: *Galba* killed
by ambitious *Otha*: *Titus* brought to his graue, not with-
out a vehement suspicion of his bloody brother and suc-
cessor. Yea most of the *Caesars* killed by the treachery of
their

their ambitious Competitors, or procurements : The Italian figges of ambitious Cardinals, hoping of the Pope-dome at the next vacancy, haue poysoned many a proud Pope.

This traiterous ambition hath robbed many a King of his Crowne and life, and sometimes hath rayfed ignoble and obscure men, like *Agathocles*, who *ex figulo factus Rex* : or like *Adramittenus*, who beeing borne of poore Parents, yet *Regali Sceptro honoratus*, was honoured with a Regall Scepter, when the right heyre by miserable fate *factus faber*, was faine to be a Smith, as *Dyonisius* was faine to be a Schoolemaster.

c Am. Marcell. lib. 14. in fine.

VWhen once proud ambition hath enchanted them with this charme, *aut Caesar, aut nullus*, either a King or no body; then though their royall Master and Soueraigne should say to them as *Pharaoh* ^d to *Ioseph*, Thou shalt be ouer my house, and at thy word shall all my people be armed, onely in the Kings throne will I be aboue thee; yet that will not content them : yea though they should be raised so high, that as *Seneca*. *Nihil felicitati eorum deest, nisi moderatio eius*, Nothing is wanting to their happinesse but moderation, and discretion to vse it; yet still ambition eggs them with *Dulce regnare*, O what a sweet thing it is to rule, to be second to none, to command all; and therefore to obtaine this affected Soueraignty, vse all desperate and diabolical policies, yea many giuing ouer themselves to Necromancy, and to contract with the Deuill to haue his helpe to come to regall authority, and at last like *Lucifer* are brought low, Thy ^e pompe is brought downe to the graue, the worme is spred vnder thee, and the wormes couer thee :

g Gen. 12. 40.

*Ferrum mortemq;
timere, ambitionis
amor nescit.*

Quem vidit veniens dies superbum,

Hunc vidit fugiens Dies iacentem :

*c Esay 14. 17.
Cito ignominia fit
superbi gloria: Se-
neca in Prouerb.*

f Ester. 3. 2.

g Ester. 7. 10.

To day ^f all knees bow and reuerence *Haman*, and loe shortly ^g *Haman* was hanged on the gallowes that he prepared for *Mordecai* :

*Calippus would
haue stabbed his
friend Dion, but
the same dagger
stabbed him.*

*— neq; enim lex iustior vlla est,
Quàm necis artifices arte perire sua :*

Q

A

A iuster Law there cannot be,
Then punish blood in like degree.

These ambitious climbers seldome escape without a fall, and then (as well ^h a Father) *Non est tanti gaudij excelsa tenere, quanti mororis est de excelsis corrumpere*, It is not so great a ioye to be exalted, as to be againe delected, and especially by their owne action and ambition.

And therefore (O ye noble and promoted Peeres) beware of this bewitching *Circe*, a false and vnsfortunate Syren, Ambition, which would euer tempt and temper with you to aspire higher: which infirmity is incident to greatnes, & as ⁱ Tully, *Est in hoc genere hoc molestum, quod in magnanimo & magnifico sapienter incidit potentia cupiditas*, In this kinde this is most troublesome, that in great men, valiant and liberall, this desire of power & rule is incident: which aspiring fancy hath ouerthrowne many a noble family, when as others content with their lot, be it *prope*, or *procul a Ioue*, haue beene *procul a fulmine*: accepting with thanks their roome and ranke allotted to them, haue finished their race on earth in a comfortable peace with God and men, And surely if men had eyes in the hinder part of their head, as they haue before, to obserue how many inferiours they haue, who would be glad to be blessed with the tithe of their fortunes, they would not be ambitious, or haue enuious eyes to repine to haue a few superiours; but would thankfully say with the Psalmist, My lot is fallen vnto me in a good land, I haue a goodly heritage; and would neuer beat their braines, or flatter their soules with ambitious dreames, and charmes of pride, like him who said, ^k I will exalt my throne aboue beside the starres of God, I will ascend aboue the height of the clouds, I will be like the most High: or crooke in their nayles to keepe them sharpe for a day, hoping by some commotion to come to promotion, or enterprize to vndermine King and State by treachery, hoping by some strange stratagem to intrude into *Caesar's* chaire, and though they should possesse it but an howre, yet would aduencure all, to sit one howre in a regall throne.

Lucretius

^h Ambr. in suo
pasto: quanto altior
ascensus, tanto
grauior casus:
The late fall of
the great Mar-
quesse d'Ancre
in France is a fit
example for am-
bitious Courti-
ers.

ⁱ Tully in Offic.

*Inuidia est odium
aliene felicitatis,
respectu superiorum,
quia eam non equa-
tur; respectu infe-
riorum ne sibi e-
quentur, respectu
parium, quia sibi
equatur: August.*

^k *Esa. 14. 13. 14.*
*Discediarum celsis
procure sapientis
est ducis: nulla
natio, quamuis sit
minima, potest per-
deleri; nisi proprijs
similitudinibus se-
ipsam consumpse-
rit. Vegetius de re
militari. lib. 3.
cap. 19.*

Lucretius: § O cacas hominum mentes, ô pectora caca.

But the shame of such treacherous and vaine glorious spirits haue euer exceeded their glory, and their punishment greater then their aduancement. In a word; if you affect true honour, enter the gate of humility, and passe the gate of vertue, and that is the right way to honor: aspire by honourable and commendable meanes, and let your merits make you exalted, & be not ambitious with proud *Icarus* to mount too neere the Sunne, lest your wings bee scorched: for ¹ pride goes before destruction, and an high minde before the fall: therefore, let him that ^m standeth, take heed lest hee fall.

Gloriam, & honorem bonus & ignavus equam sibi exoptat, bonus vera via nititur, sed ignavus, quia bone artes desunt, dolis atq; fallaciis contendit. Salust.

¹ Prou. 16. 18.

^m 1 Cor. 10. 12.

CHAP. VI.



Might in the next place propound **Pride** (as chiefe mouer of Treason) which as ⁿ *Hugo* writes, rides in a Coach drawn with foure horses, Ambition, Vaine-glory, Contempt, and Disobedience; all ready to run the race of Treachery, if the reynes be loose: Or I might mention Enuy, Discontentment of minde vpon some inward corruption, or outward vexation, or desire of reuenge, misliking the punishment or disgrace of their most affected friends, or some other sinister causes which some traitors may harbour in their hearts; and if I had *Momus* wished window to looke into their breasts, I might the better discover and discourse of them. But to pretermitt these and many others which might be alleadged, I will onely insist vpon one (because I will be the larger in it) the very radical and efficient cause of cursed treachery in these latter dayes, namely the seditious doctrine, or rather * heresie, of Iesuiticall and moderne popery, teaching that the Pope may depose Kings, absolue subjects from Allegiance; or to vse the words of their owne ^o *Carerius*, *Papa habet potestatem remouendi, renocandi, corrigendi, & puniendi reges, &c: Et hoc tenendum vera fide, tanquam naturalis, moralis, & diuina lex Dei*, The Pope hath power to remoue, re-

ⁿ *Hugo victorinus lib. 1. de anima.*

* *Pace bonorum virorum dictum sit, nouitas ista, ne dicam heresis &c.*

Auentin. p. 470. & Sigebert. chron. in An. 1088. p. 129.

^o *Carerius potest. Rom. pontif. lib. 2. c. 9. p. 131.*

P. Art. 55.

*Ab omni debito
obedientia &c.
9 Concil. Trident.
sess. 14. c. 7.*

** Ies. Suarez
lib. 6. cap. 4.*

** Bel. de pont. lib. 3.
cap. 7.*

Be a King neuer
so vertuous, if he
refuse to steepe
vnder the Popes
primacy, present-
ly hee is an here-
ticke, liable to be
deposed, depri-
ued, dethroned,
and decapitated.

*Vide Saunders lib.
de Monarch. visib.*

** Vide Guliel. Rey.
noldum de insta
abdicat. Hen. 3.*

** Gal. reg.*

uoake, correct, and punish Kings; and this is to be holden with a true beleefe, as the very Naturall, Morall, and Diuine Law of God: and therefore the Iesuities haue made it an Article, Doe you beleue that the Pope can put the Queene from her authority? *Ans.* I doe beleue it. From the seed of this serpentine doctrine, the Doctrine of Deuils it is, That the Pope can excommunicate Kings, depose them from their Thrones, free⁹ Subiects from obedience; and if they doe *excidere*, fall from them, the next is *occidere*, to kill them, for *deponere a throno*, is *exponere periculo*, to depose them from their throne, is to expose them to deadly perill; *capitis diminutio*, to depriue them of their kingdome, is as much as *capitis obtruncatio*, to cut their throats. *Si Paparegem deponat, ab illis tantum poterit expelli, vel interfici quibus ipse id commiserit*, saith the Iesuite ^r Suarez, If the Pope depose a King, of them onely hee is to be expelled or killed, to whom the Pope shall commit that businesse: and addes after, That if the Pope shall declare a King to be an heretike, and fallen from his kingdome, without further declaration touching the execution, then the lawfull successor beeing a Catholicke, hath power to doe the feate, or if he refuse it, it appertaineth to the body of the kingdome. The cruell Cannibals may become prentises to these Iesuities, the Masters to teach rules to murder Kings, the ring leaders of rebellion, and trumpeters of treason, telling and teaching the people, That Subiects are released from the oath of Allegiance giuen to Princes, if the Pope denounce them excommunicate, and may driue cut hereticall Kings from their kingdomes, as Wolfes, saith ^{*} Bellarmine; or if they be not apparent, but secret hereticks, saith Symancha: yea not them onely, but their sonnes and followers are to be rooted out, as *Creswell* agrees with Symancha, by any meanes whatsoever, saith Saunders, cyther by open force, as *Iezabel* by *Iehu*, or by craft as *Holophernes* by *Iudith*, say *Raynoldus* and *Bourchier*; or by knife and dagger, whereby ^{*} Henry the third & Henry the fourth were murdered for fauouring them, whom they terme hereticks. Yea before any sentence denounced.

denounced against them: or by dagges and poyson, as Queene *Elizabeth* assaulted, as *Walpoole* and *Comensui* perswaded: or by Gunpowder, as lately appeared, ratified by Iesuites and popish Priests, *Garnet*, *Gerard*, *Oldcorne*, *Greenewell*, &c. So that I may rightly say, Iesuiticall Papisme is the Catechisme of Treason, teaching Subiects, that their Emperor or King may be depriued by the Pope, and the right of their kingdome conueyed ouer to others: and if they will not acknowledge it, they must be constrained by Armes, cyther of their owne Subiects, or other Catholike Princes, if the Pope will haue it so, yea euen to part with their kingdome and life also; saith *Francis Bozins*, lib. 2. c. 14.

Yea that the Pope is directly Lord of things temporal, the Ruler and Monarke of the world, saith the same *Bozins*, and so consequently to haue power to depose Kings, and dispose of kingdomes; so that I may truely affirme that which once one of the kings of America said to a Spaniard, telling him of the diuision and disposition of Pope *Alexander* the sixt, concerning the new-found part of the world, the King answered, That the Pope was not the Vicar of a good God, but of a Deuill, who would giue that to others which did not belong vnto him: and surely in nothing doth the Pope more liuely shew himselfe to be Sathans Vicar, then in meddling with the kingdomes of the world, and the glory of them, and arrogating the Deuils title, *All these will I giue thee if thou wilt fall downe and worship me*; yet Christ would not be a King, or a diuider, for his *Kingdome was not of this world*: nor Peter would not cast *Nero* out of his throne by the Thunderbolt of excommunication, or deposition; nor any of the Apostles take from *Cesar* his Scepter, or Subiects, or Kingdome, or life: yet he that brags he succeedes *Simon Peter*, (*Simon*, I grant, but not *Peter*) will by his excommunication binde Kings: that they may not reigne, and Subiects that they may not obey, which is (to vse *Urspergensis* wordes) a diuellish Art, which hath brought in treachery vnder the cloake of religion, dangerous to Kings, and damnable

Boz. de temp. eccl. Monar. lib. 1. cap. 3. fol. 98.

Non vicariū boni Dei, sed diaboli &c

Math. 4. 9.

John 6. 15.

John 18. 36.

Simonem Roma nemo fuisse negat. Owen. Epiqr.

damnable to Subjects. But it hath beene the Popes policie a long time, to make discord among Kings, and rebellion among Subjects: for it is well obserued, that foure things specially haue raised the Pope. 1 The diuision of the Empire. 2 The departure of the Emperor out of *Italy*. 3 The dissention of Kings. 4 The rebellions and treasons of people. And the speciall motiue of this fourth Monster, Rebellion, hath beene the diabollicall doctrine of seditious and bloody Romanists, not Masse, but *Mars-Priests*, teaching and tempering with the people, that all the dominion of the world, both diuine and humane, was in Christ as man, and so now it is in the Pope the vicar of Christ, as ** Carerius* writes: That Christ committed to *Peter* (the key-keeper of eternall life) the right of earthly and heauenly gouernment, and that in his place the Pope is vniuerfall Iudge, the King of Kings, and Lord of Lords, as an *7* other writes: & by vertue of this pretended claime of *Peters* successor, and *Peters* primacy, that they may doe any thing; and as *Platina* writes in the life of *Gregory*, that he accustomed to vse these words, *Nos, nos, imperia, regna, & principatus, & quicquid mortales habere possunt, auferre posse &c.* We are able to take away Empires, Kingdomes, Principalities, or whasocuer mortall men can haue: for the Pope cries like *Plintes* frogge,

— *Mibi terra, lacusq;* :

Both earth and Sea belong to his See: nay Purgatory is part of his patrimonie.

And all this Pope like Maiesty is deriued from *Peter*, (yet he loaths his mantle, and puts on *Aarons* miter) *Peter* (saith he) was a Primate of all, I succcede *Peter*, therefore may excommunicate Kings, and then depose them, free Subjects from obedience vnto them, and by vertue of the words in S.^t *Peters* vision, *Arise Peter, kill and eat*, that is, as ** Baronius* doth fondly glosse it, Goe Pope, kill and confound the *Venetians*: or as the same ** Cardinall*, to prouoke *Paul* the fifth against the *Venetians*, saith; Mee thinkes I see sitting in *Peters* chaire *Gregory* the seauenth, and *Alexander* the third, both issuing out of the City of

Senes,

** Caver. de potestat. Rom. pontif. p. 111.*

** Isid. Mosc. de maiestat. p. 27.*

** Acts 10. 13.*

** In paran. ad remp. venet.*

** In sentent. sua contra venetos.*

Senes, whence your Holines takes your beginning: where-
of the one did bring vnder *Henry* that obstinate Empe-
ror, the other *Fredericke* &c: You must take in hand the
same quarrell. Thus make they their Lord of the seauen
hilled City, a bloody Bishop, a ^bstriker, and a fighter, con-
trary to *Pauls* Canon, a man of bloud and a warrier; and
all this must be cloaked vnder the colour of *Peters* chaire,
(this holy-water sweetens the Harlots cuppe) as if reli-
gion and rebellion sprung out of one blade, as if faith had
a knife to kill, and to teach grace to destroy nature. Thus
these impostors, not Pastors, raise rebels, and preach the
murther of Gods Anointed, inuenting opinions of ex-
communication of Kings, deposition, absolution of sub-
iects from obedience; which questions are all like spirits,
sooner raised then put downe, beeing patronized by the
deuoted Champions of the Popes chaire, *Bellarmino*, *Al-
len*, *Carerius*, *Perron*, *Symancha*, *Suarez*, *Philopater*, *Saunder-
s*, *Creswell*, *Reynolds*, *Parsons*, *Becanus*, &c. laborious
vassals to ambitious Popes, whose publishing of these
pernicious errors, hath ouerthrowne many popish Fami-
lies, brought a torture to their Consciences, punishment
to their karcasses, infamy to their progeny, scandall to
their religion, for attempting treason vnder pretence of
their Romish profession. But let vs consider (though by
way of digression) how and by what meanes this ambi-
tious Antichrist hath aspired to this arrogant altitude, to set
his chaire aboue Kings thrones, and to challenge a power
to depriue Kings, and to make, or vnmake temporall Mo-
narkes, a matter which requires a large volume, if we
should fully describe their policy in rising, and ruling; but
I will but epitomize it, contracting it into a short Com-
pendium, it being by many learned Diuines in their seue-
rall workes more amply discovered.

^b 1 Tim. 3. 3.

CHAP. 7.

Vide Franc. Duar.
de Sac. Benef.
lib. 1. c. 10.



THE exaltation of Popes aboue Emperors and Kings, did first especially begin in Pope *Boniface* the third, who obtained of *Phocas*, that murdered his Master and Emperour *Mauritius*, to be created the vniuersall Bishop. So that the Pope is indebted to a King-killer for the glory of his kingdome, and euer since he hath made much of King-killers. Thus he obtained to be Head-Bishop, and together with the Lombards began to rule the City of Rome: after that the Lombards challenging the City of Rome againe, Pope *Zachary* stirres vp *Pipinus*, deposing *Childericus* King of France; and his sonne *Carolus magnus*, to put down *Aistulphus* King of the Lombards, translated the Empire to France, and diuided the spoyle between them; France to haue that which belonged to the Empire, and the Pope possession of Rome, with such donations as they now call *S. Peters* patrimony, and ascribe the grant to *Constantine* the great.

After in tract of time, their liberall benefactors being dead, *Pipinus*, *Carolus*, and *Lodouicus*, and the Kings of France affections being somewhat cold to assist the Pope against the Princes of Italy, * Pope *Gregory* the fift practised with the Germans to reduce the Empire thither, referring the election to seauen Princes Electors of Germany, reseruing to himselfe the negatiue voyce, the first of which Emperors was *Otho*. But in proceffe of time the Germane Emperors began to resist the Popes of Rome, and therefore some they accursed, some they deposed, some they destroyed. The chiefe author, actor, and patrone of all pride, presumption, and tyranny, was Pope *Gregory* the seuenth, alias *Hildebrand*, who laboured to make all temporall regiment subiect to his spirituall iurisdiction. It were a long story to rehearse the diuellish practises of this proud Pope against *Henry* the fourth, Emperor, excommu-
nicating

* Or as some say by *Leo* the 3. and others say, the Empire was not translated to the Germans by the Popes Decree, but by the people of Rome.

nicating him, deposing him, making him with his wife and childe, barefoot, and barelegged in a frosty winter to wait three daies and three nights at the gates of *Canussum* to crane his absolution: the said Emperor could neuer be quiet from the tragicall vexations of that Pope, till the Councell of *Brixia* deposed that Pope for a Sorcerer, Necromancer, and abhominable life. And afterward Pope *Alexander* the third doth the like against *Fredericke* the first called *Barbarossa*: so that it is obserued, * that *Henry* the fourth and this *Fredericke* did fight about threescore battels in defence of their right against Popes and enemies of the Empire stirred vp by Popes; yet this Pope at last makes this Emperor submit, and treads vpon his necke in the Church of *Venice*. And after him *Henry* the fifth his sonne, with his Empresse *Constantia*, are content to be crowned by Pope *Celestine* the third, receiuing the Crown from the Popes feete, and being set vpon the Emperors head, presently with his foot strooke it off againe, declaring he had power to depose him, if hee deserued. So againe *Philippus* brother to this *Henry*, by Popes accursed; and *Otho* Duke of Saxony placed in his seate, and the same *Otho* not long after by Popes againe dispossessed.

Fredericke the second, the sonne of *Fredericus Barbarossa* the Emperor, was much persecuted by three Popes, *Honorius* the third, *Gregory* the ninth, and *Innocent* the fourth, and by them accursed and deposed: and by this *Innocents* the fourth diuellish circumuention, was poysoned returning into *Apulia*, whereof when hee seemed to be reconcured, he was choaked in his bed with a pillow by *Manfred* *Cuspin* in *Freder.* his bastard sonne.

Conradus sonne to this *Fredericke*, by the Bishops of Rome, raysing vp the Lantgraue of Thuring against him, driue him to Naples and there died.

Conradus sonne to *Conradus* Prince of *Suevia*, and King of Naples, by the Bishops of Rome, raising vp *Charles* the French Kings brother against him, was taken with *Fredericke* Duke of Austria, and by the Popes procurement both beheaded.

Platina. Benno. Nauclerus.

Abbas vspergensis.

Concilium Brixienſe. 1083.

* *Baptista Egnati.*

* Vide Polydor
Virg. l. hystor. 7or-
nalsens. de rebus
Anglo.

I neede not recite the proud practises of Popes against this Realme: The tyranny and iniury of Pope *Alexander* the third against King *Henry* the second, and of Pope *Innocent* the third against King *Edward* his sonne, giuing away his kingdome to *Lodouicus* the French King, is commonly knowen: Nay what King till *Henry* the eight, but were subiect to the vsurped domination of these Luciferian Popes, insomuch as some (as *Math. Parisens.* writeth by King *Henry* the third) were faine to stoope and kisse their Legates knee?

* Flaccus Jlliric.
prefat. Cent. 10.

* Coster. de prefat.
de morib. heret.

Thus we haue a little touched the practises of these Romish Prelates, in exalting themselves aboue Emperours, and Kings, and seeking by all meanes to aduance their Papall Hierarchy aboue imperiall and regall dignity, that we may now stile the Pope by another name, * *Papa-Cesar*, or *Pompifex*, non *Ronsifex*, as *Berengarius*: for he is *honoris halluo*, a greedy gaper for vaine-glory, and to exalt himselfe in the Temple of God aboue all that is called God, 2 *Thessal.* 2. 4. Wee haue touched his practises, next obserue his pollicy in arrogating a pontificall Primacie.

CHAP. VIII.

* Max. Tyr. Serm.

Or like Jupiters
Priests to *Alex-*
ander, flatter
with à louc late.

DIuers waies haue the Popes of Rome laboured to exalt themselves aboue all mortall men, and to deifie themselves, teaching their flattering birds (the Popes parasites) like *Psapho* to cry, *Psapho est magnus Deus*, *Psapho* is a great God. Their Decrees, Decretals, Extrauagants, Pontificials, Clementines, Bulls, &c. with their clawbacke Canonists, Monkes, Friers, and late Iesuites extolling to the skies the Papall Monarchy, haue been the Cages whereout these notes are sung, *Papa est Deus*, The Pope is a God; herein following the pollicy of *Mahomer*, who to establish his Alca-on, feignes this fable: That three Angels tooke him into a mountaine, the first ript his brest,

and

and washt his bowels in snow; the second opened his heart and tooke out a blacke graine, which was the Devils portion: the third closed him vp again and made him perfect: then they weighed him in a ballance, and ten men being not able to counter-poise him, the Angell bad, Let goe, for no number of men should bee able to weigh against him. So they tell the world that no man must reprove the Pope, though hee should ^b carry innumerable soules by heapes to hell, yet no man must be so bold or presumptuous to reprove him, or to say to him, ^c *Domine cur ita facis?* Sir, why doe you so? Strange folly and flattery, yea stupidity; teaching the world, That it standeth vpon ^d necessity of saluation for euery humane creature to be subiect to the Pope of Rome. And to make men beleue it the better, they fetch their dignity and domination a farre off, from ^e *Aaron* and his sonnes, which (say they) prefigured the Pope and his sonnes, all other Bishops to be vnder him, and that the Church of Rome hath not obtained the primacy, as preferred ^f by any generall Councell, but only by the voyce of the Gospell, and the mouth of the Sauour. This ^g Church is the holy and Apostolicke Mother Church of all other Churches of Christ, from whose rules it is not ^h meete that any persons should decline, but like as the Sonne of God came to doe the will of his Father, so must you doe the will of your Mother the Church of Rome, the head whereof is the Pope. Whosoever vnderstandeth not the prerogatiue of our Priesthood, let him look vp to the firmament, where hee may see two great lights, the Sunne and the Moone, one ruling ouer the day, the other ouer the night: So in the firmament of the vniuersall Church, God hath set two great dignities, the authority of the Pope, and Emperour, of the which two this our dignity is so much the weightier, as that we must giue account to God for the Kings of the earth, and for the Lawes of men. Wherefore know ye Emperours, that ye depend vpon the iudgement of vs, and we must not be reduced to your will; for ^k looke what difference there is betweene the Sunne and the Moone, so

^a *Cuius ad effigiem non tantum meiere fas est. Iuuen. sat. 1.*

^b *Bonifac. dist. 40. ca. si papa.*

^c *Glos. extrauag. de sede vacante. ad Apostolat.*

^d *Bonifac. 8. extrauag. de Maior. & obed. c. vnam.*

^e *Distinct. 21. ca. decretus Aaron.*

^f *Pap. Pelagius. distinct. 21. s. quamuis.*

^g *Pap. Lucius. 24. q. 1. cap. a recta.*

^h *Pap. Calixtus. dist. 12. cap. non decret.*

ⁱ *Papa Gelasius. dist. 96. cap. Duo*

Greg. 9. lib. 1. decret. tit. 33. cap. 6.

Ibidem.

^k *Innocent. de Maior. & obed. c. Solita.*

¹ Glossa *ibidem*.

Innocent.
Gloss. *ibidem*.

* Ier. 1. 10.

Iddem Innocent. 3
de *Judicis* cap.
Novit.

Ibidem.

^m P. *Nicolaus* dist.
22. c. *omnes*.

ⁿ P. *Anacletus*
disti. 22. c. *Sacro-*
sanctae.

^o P. *Steph.* dist. 19.
enimvero.

^p P. *Nicolaus* dist.
22. c. *omnes*.

^q P. *Gregor.* dist.
31. c. *si quis*.

^r Pa. *Julio* caus. 2.
q. 9. *Arguta* item.
c. ad *Romanam*.

great is the power of the Pope ruling ouer the day, that is, ouer the spiritalty, aboue Emperors and Kings ruling ouer the night, that is, ouer the Laity. Now seeing then the¹ Earth is seauen times bigger then the Moone, and the Sunne eight times greater then the earth, it followes that the Popes dignity many degrees doth surmount the estate of Emperors. And although *Constantine* the great writing to a Pope alleadged the words of *Peter*, 1 *Pet.* 2. 13. Submit your selues to euery humane creature, as to Kings, &c. Yet in their Decretals they expound the minde of *Peter*, to exhort all subiects, and not his successors to be subiect, prouing the Priesthood to be aboue Kings, by the wordes of * *Jeremy*, Behold, I haue set thee ouer Kings and Nations, &c.

Neyther must Kings and Princes thinke it much to submit themselues to my iudgement, for so did *Valentinianus* the Emperour, and also *Carolus*: For my power is not of man, but of God, who by his celestiaall prouidence hath set me Master and gouernour ouer his vniuersall Church, whereby all criminall causes, as well of Kings as althoer, to be subiect to my censure.

For my^m Chnrch of Rome is Prince and head of all nations, the Mother of the Faith, the foundation cardinall, whereupon all Churches doe depend, as the doore doth vpon the hinges. Theⁿ first of all other seates, without spot or blemish. Lady mistresse & instructor of all Churches: a^o glasse and spectacle to all men to be followed in all, whatsoeuer she obserues. Against^p which Church of Rome whosoever speaks any euill, is forthwith an hereticke: yea a very^q Pagan, a witch, an Idolater, and Infidell: hauing fulnesse of power onely in her owne hands in ruling, deciding, absolving, condemning, casting out or receiuing in. To which^r Church of Rome it is lawfull to appeale for remedy from all other Churches; & although it was decreed otherwise in the Councell of Carthage, that no man should appeale ouer the Sea vnder paine of excommunication, yet *Gratians* gloss can helpe that with a limitation, *Nisi forte Romanam sedem appellauerint*, Vnlesse they

they appeale to the Sea of Rome. Of the which Church of Rome the Pope is Head, the Vicar of St. Peter, yea not the Vicar of St. Peter properly, but the Vicar of Christ, and successor of Peter: Rector of the vniuersall Church, and director of the Lords vniuersall flocke, chiefe Magistrate of the whole world, *Lex animata in terris*, A liuing Law in the earth, hauing all Lawes in the chest of my breast: Yea, *Nec Deus, nec homo, quasi neuter inter vtrūq.* Being neyther God, nor man, but the admiration of the world, and a middle thing twixt both. The Pope hath both swords in his power, both of Temporall and spirituall iurisdiction, able by his owne power alone without a Councell to depose the Emperor, to transerre his kingdom, and to giue a new election, as hee did to *Fredericke* and diuers others; to whom Emperors and Kings bee more inferior then lead is to gold: for doe you not see the neckes of Kings and Princes bend vnder our knees, yea and think themselues happy and well defended if they may kisse our hands?

What doe wee talke of Kings? The Pope is aboue Angels, as his Clarke *Antoninus* writes, That hee is greater then Angels in foure things. 1 In iurisdiction. 2 In administration of Sacraments. 3 In knowledge. 4 In reward. And so in *Bulla Clementis*, the Pope commands the Angels of Paradise to absolue the soule of man out of purgatory, and to bring it into the glory of Paradise.

Who is able to comprehend the greatnes of my power and seate? For by me onely generall Councils take their force and confirmation; and the interpretation of the said Councils, and of all other causes doubtfull must stand to my determination; yea my Letters and Epistles Decretall are equiualent to Generall Councils: and whereas God hath ordained all causes of men, to be iudged by men, he hath only reserued me, that is, the Pope of Rome, without all question of men, vnto his owne iudgement: and whereas all other Creatures be vnder a Iudge, onely I which am Iudge of all, can be iudged of none; neyther of Emperor, nor the whole Cleargy, nor of Kings, nor yet of

P. Pascalis. dist. 63. c. ego.

** Pop. Bonifac. proem. Sext. I. decretal. ib. sacrosancta.*

** Proem. Clem. gloss. Papa stupor. mundi.*

** P. Bonifac. extrav. de maior. & obed. cap. vnam.*

** Sext. decret: de sentent: & re. c. ad Apostolica. Item in gloss. Ibid.*

** Pop. Gelasi^o dist. 96. c. duo.*

** Idem ibid: m.*

** Antech. in tertia part. Summe Maioris.*

** P. Marcell^o dist. 17. ca. Synodum.*

** Dist. 20. Decretales ibidem.*

** Symmach. 9. q. 4. aliorum.*

** P. Innocent. 6. q. 3. ca. nemo.*

^a Ibidem.

^c Ex. 3. part. summ.
Maior. B. Antonini

^f P. Innocent. de
Sacra unctione qui
venisset.

^g P. Nicolaus. dist.
22. cap. omnes.

^h P. Anacletus.
dist. 22. c. Sacro-
sancta.

ⁱ Ibidem.
Petrus non à Petra
sed à petra dicitur
navigare ducitur.
ⁱ Dist. 21. cap. in
nouo.

^k P. Nicolaus in
tantum, dist. 22.

In Bulla Vienna
in Serenis privi-
legiorum.

^l Dist. 21. cap. de-
cretis.

^m P. Nicolaus. dist.
22. cap. omnes.

people : For ^d who hath power to iudge vpon his lu ge?
so that I differ in power and maiority, and honor reueren-
tiall from all degrees of men. For the better declaration
of it, the ^e Canonists make three kindes of powers in earth.
1. *Immediata*, which is mine, immediately from God.
2. *Deriuata*, which belongeth to other inferiour Prelates
from mee. 3. ^f *Ministralis*, belonging to Emperors and
Princes to minister for me: for the which cause the anoin-
ting of Princes, and my consecration differ, for they are
annoynted in the arme, or shoulders, and I in the head.

This order of ^g Priests, Bishops, Archbishops, Patri-
arkes and Cardinals, the Church of Rome hath instituted,
following the example of the Angelicall Army in heauen,
and the Apostles on earth: For ^h among them there was a
distinction of power and authority, albeit they were all
Apostles, yet it was granted to *Peter* (they all agreeing to
it) that hee should haue superiority ouer them all, and
therefore had his name giuen him *Cephas*, that is, say they,
head or beginning of the Apostles; whereupon the order
i of Priesthood first in the new Testament began in *Peter*,
to whom it was said, *Thou art Peter, and vpon thee will I
build my Church: Math. 16. 18. And I will give thee the
keyes of the kingdome of Heauen, Whatsoeuer thou shalt binde
vpon earth, &c. v. 19.* Seeing then such power is giuen to
Peter, and to the Pope in *Peter*, as his successor; who is
then in all the ^k world, that ought not to be subiect to my
Decrees, which haue such power in heauen, in hell, in
earth, with the quicke, & also the dead? whereupon Pope
Clement in his Bull of lead sent to *Vienna*, granted to all
such as died in their peregrination to Rome, that the paine
of hell should not touch them: And all such as tooke the
holy Crosse vpon them, should euery one at his request
not onely be deliuered, but also deliuer 3. or 4. soules out
of Purgatory.

And againe, Christ said to *Peter*: *I haue prayed for thee
that thy faith shall not faile; hauing ^l such a promise and as-
surance, who then will not belecue my doctrine? So that
all they that ^m belecue not my doctrine, or stand against
the*

the priuiledge of my Church of Rome, I pronounce them heretickes; for he goeth against the Faith, which goeth against her who is the mother of the Faith. And moreover to shew the strange vertue of the Popes keyes, his Schoole Doctours haue a twofold distinction: ° 1. *Clauis ordinis*, the key of order, hauing authority to binde and loose, but not ouer the persons whom they binde & loose: which authority they take not immediately from Christ, but from the Pope the Vicar of Christ. 2. Key is *Clauis Iurisdictionis*, the key of Iurisdiction, which the Pope hath from Christ immediately, as being his Vicar, hauing not onely power to binde and loose, but also dominion ouer them on whom this key is exercised. By the iurisdiction of which key all are subiect to the Pope, the P^r Emperours ought to subdue their executions to him. Onely the Pope is subiect to no creature, no not to himselfe, & except hee list, *in foropœnitentia*, to his ghostly father, submitting himselfe as a sinner, but not as a Pope, the papall maiesty euer remaining vnminished.

No man must iudge or accuse the Pope of any crime, as murder, adultery, simony, &c. but as the Jewes were commanded to obey the High Priest of the Leuiticall Order, so are all Christians bound to obey the Pope, Christs Lieutenant. in earth. Concerning whose obedience or disobedience, reade *Deutron. 17. 12.* where their ordinary Glossé payes it home, saying, That he who denieth to the Priest *obedientiam*, obedience, lyeth vnder the sentence of condemnation, as much as he that denieth to God his *omnipotentiam*, his omnipotence.

The greatnesse of the Popes priesthood began in *Melchisedech*, solemnized in *Aaron*, continued in his children, perfectionated in Christ, represented in *Peter*, exalted in the vniuersall iurisdiction, and manifested in *Syluester*; &c. So that in regard of this priestly preheminance, it may be verified of the Pope which the Psalmist writes, Psalm. 8. 6. 7. &c. *Thou hast put all things vnder his feete, all sheepe and oxen, the beasts of the field, the fowles of the aire, and the fish of the Sea, &c.*

° *Ibidem.*

° *Gabriel. Biel. lib. 4. dist. 19.*

Petrus de Palude.

P^r *Dist. 96. cap. Imperator.*

q *Gabr. Biel. l. b. 4. dist. 19.*

r *Dist. 40. cap. si papa.*

1 *Aug. de Ancho.*

Antoninus.

Which

Summa maioris
3. part. disti. 22.

which place his owne *Antoninus* hath applied to the Pope, and with a clearkely Paraphrase hath expounded, thus, By Oxen are signified the Jewes and heretickes: by the Cattell of the fiede, Pagans: by Sheepe all Christian men, Princes, Prelates, and people: by the Birds, Angels and powers of Heauen: by the Fishes of the Sea, the soules departed in paine or purgatory, as *Gregory* by his prayer deliuered the soule of *Traiane* out of hell: By them which passe through the paths of the Sea, are signified such as are in Purgatory, and stand in need of others helpe, and yet be in their iourney, *Viatores*, & *de foro Papa*. passengers, and belong to the Court of the Pope, and may be relieued out of the storehouse of the Church by the participation of Indulgence.

Antonin^o. August.
de Ancho.

Thomas part. 4.

And though it be truely doubted that pardons haue no power to extend to the departed, yet Romes Doctors can helpe that; for though it was said to *Peter*, *Whatsoeuer thou shalt loose vpon earth*, and so being not on earth, they cannot be loosed, yet they will dissolue that doubt by a distinction = vpon, *super terram*, vpon the earth, that may be taken two waies, eyther to the looser, and so a Pope being dead cannot loose; or to the loosed, which must be vpon the earth, or about the earth.

But what do I talke of the Popes power in such points, the whole Quire of the Popes Cleargy in their books, translations, distinctions, glosses, summaries, &c. sing altogether such notes.

The Romish
quire to flatter
Antichrist.
Baptista de Salis.
Romanentura.
Campensis.
Cocleus
Durandus in spe-
culis.
Driedo de Eccles.
Scripturis, & dog-
mat.

The Pope (say they) being the Vicar of Iesus Christ, throughout the whole World, in the stead of the liuing Lord, hath that dominion on earth which Christ would not haue, (yet had it in *habitu*, and gaue it to *Peter* in *Actu*) that is, the vniuersall iurisdiction, both spirituall, and also temporall, which double iurisdiction is intimated by the two swords in the Gospell; and by the wisemens offering of Incense and Gold to Christ, to signifie that the dominion spirituall and temporall belong to Christ, and his Vicar.

And as Christ saith; All power is giuen to him both in Heauen

Heauen and Earth, so it is holden in clusue, that the vicar of Christ hath power on things celestiall, terrestriall, and infernall, which he tooke immediatly of Christ, and all other take it mediately by *Peter* and the Pope. And they that say; The Pope hath onely dominion in spirituall things, may be compared to the Counsellors of the King of *Aram*, 1 *Kin.* 20. 32. Their Gods are Gods of Mountaines, and therefore they ouercame vs; but let vs fight against them in the plaine or vallies, and doubtlesse we shall ouercome them: So Counsellors flatter Kings, saying, Popes and Prelats be Gods of Mountaines, that is, of spirituall things, but not of vallies, that is, of temporall things: Therefore let vs fight against them in the vallies, in the power of temporall possessions, and so we shall preuaile ouer them. But what saith God? v. 28. Because the *Aramites* haue said; that the Lord is the God of mountaines and not God of the vallies, therefore will I deliuer all this great multitude into thine hands, and ye shall know that I am the Lord.

Which place (though very impertinent in this point) they vse with great importunity, to proue the Popes power ouer all mountaines and vallies, that is, say they; ouer spirituall and temporal matters: and so very vnthankfully they regard *Constantines* gift of their patrimony to *Syluester*, saying; It was not so much a Donation, as a Re-stitution.

Yea (they say) the Pope is superior to Emperors, yea, superior to Lawes, and free from all Constitutions.

Who is able of himselfe, and by his interpretation, to preferre equity being not written, before the Law written.

The Faith, Supremacy, Chaire of *Peter*, Keyes of Heauen, power to bind and loose; all these be inseparable to the Church of *Rome*, being presumed that God prouiding, and Saint *Peter* assisting the Diocesse of *Rome* that it shall neuer fall from the Faith: and though the Pope be not alwayes good, yet the merites of Saint *Peter* be sufficient for him, who bequeathed a dowry of merites, with inhe-

S

ritance

Edw. Pouclus contra Lutherum &c. chius in Enchirid. Franciscus Fulgo. Gabriel Biel. Gaspar. Gratianus in decretis. Gerson de Eccl. potestate. Hugo Cardinalis in postilla. Hostiensis. Holkott. Hosius. Io. Andre. Innocentius. Joan. de Turrecre: de Ecclesia.

Lanfrancus contra Wiclef.

Constantinus Syluestro reddidit iniuste detentum: 10. Gerson de potest. Eccl. Concl. 12. part. 3. Magister Sentent. Raymundus in Summa de Casibus. Rabanus super Math. cap. 16.

Vide Ioan. Driedo de dogmatibus variis lib. 4.

Hugo. in Glossa.
dist. 40. c. non nos.

Gloss. in caus. 11. q.
3. absit.

Gloss. in c. 11. q. 3. f.
inimicus.

Hostiensis in cap.
quanto. de trans.
prabe

Gloss. lib. 1. decret.
tit. 7 cap. 3.

Dist. 96. c. sicut. &
Caus. 11. q. 1. cap.
Sacerdotibus.

P. Urban. 2. caus.
23 q. 5. c. excom-
municatorum.

Et apud Fratrem
Alesanum Doct. in
Summa Confessio-
nis.

Lib. 1. Sacramentum
Ceremoniarum.

ritance of innocency to his posterity. And if the Pope be an Homicide or an Adulterer, he cannot be accused, but rather excused by the murders of *Sampson*, the thefts of the Hebrewes, the adultery of *David*; or if any of his Clergy be found imbracing of a woman, it must be presupposed, that he doth it to blesse her. To be brieve: All the Earth is the Popes Diocesse, and he the Ordinary of all men, hauing the authority of the King of Kings vpon Subiects: yea, God and his vicar haue but one Consistory, and can almost doe all that God can doe, *Clare non errante*: Hauing an heavenly arbitrement, able to change the nature of things, *Substantialia vni rei applicando alteri de nihilo potest aliquid facere*, Applying the substantiall parts of one thing to another, and of nothing make something. His Doctors according with his decrees, and boasting with Pope *Nicelauus*, that *Constantine* the Emperour sitting in the generall Councell of *Nice*, called the Prelates of the Church, all Gods. If Prelates by *Constantines* voice bee Gods, what is the Pope, the Prince and primate of all prelates, aboue all Gods? So that his vsurped exaltation hath verified *Saint Pauls* prediction, Boasting himselfe aboue all that is called God; dispensing with Gods precepts, making it no murder to kill them that bee excommunicate; dispensing with Matrimony in prohibited degrees, and such like Antichristian power in papall dispensation, which cases and causes may be found in his darling *Hostiensis*, *de officio. Legat.* So that by the immodest and immoderate entolling of himselfe, seconded by his Canonickall Parasites of old time, glossing vpon the Popes decrees, and corrupt constitutions, enacted in the ignorance of times, and arrogance of Popes, to magnifie the man of sinne, the pragmaticall and dogmaticall *Antichrist*, the succession of Popes: making Emperours to hold their bridles and stirrups, and Kings going before them, and to surrender their Crownes vnto them, crowning them with their feet, and to kisse their toes, and to kisse their Legates knees, and to waite vpon them at their Pallace gates bare footed; to excommunicate Kings, to depriue them of their Soueraignty,

ty, and to absolue their Subiects from Allegiance, with such like Pope-like policy, haue beene the stratagems to exalt the papall Chayre about the Imperiall Throne; and at first vnder the semblance of humility, haue ascended to this sublimity, temporizing with the world, being darkened with the mist of ignorance, yet affected to a blind deuotion, and charmed to this Chayre of superstition, haue made this *Servus Seruorum*, A Seruant of Seruants, to bee *Dominus Dominorum*, a Lord of Lords; making Kings his vassayles, and doe him homage, debasing the Lords Anointed, deposing them at his pleasure, and disposing of their Kingdomes, freeing their Subiects from all obedience, and exciting them to violence and villany in rebelling, which hath been the cheefe procurer of the shedding of much royall blood, the massacres of men and mischiefs, and miseries of most Times; which wee shall elswhere more plainly demonstrate: I will in the next place touch a little, (which yet hath beene handled by elaborate and accurate pensets) this point of Popes deposition of Kings, the very fountaine of Treason, founder of Rebellion, and confounder of Religion, where it is practised or beleueed. I will very briefly wright of it, least I should seeme to make *Iliads* after *Homer*.

* The Pope vnder takes to deale States and Kingdomes, as Gods Legacies, and yet God neuer made him his Executor or Administrator.

CHAP. IX.



THE Romane Church, or rather Court of Rome, wholly degenerated, and arrogating a temporall Monarchy, swelling with a forged puffe of pride and primacy appropriated to the Papall Chaire, challenge an exorbitant and vsurped power of deposition of Kings, and of absolution of Subiects from allegiance to them; which two-fold power is termed the principall warders of Saint *Peters* Keyes, without which the Church could not haue beene well shut, or opened.

Bulla Pij Quinti.

This power of excommunicating, deposing, and depriving

uing Kings, and of abſolving Subieſts from obedience to them, they principally aſſume from a pretended primacy belonging to the Pope, ouer all ſpirituall and temporall men or matters, deriued to them (as they pleade) from a ſupremacy in *Peter*, (whoſe Succeſſorſhip hath intitled them to ſuch a power and priority) two points oft alleadged, yet neuer proued; yet this primacy of Popes (as their *Bellarmino* ſaith) is the chiefe point of Catholike Faith, and the foundation of all Religion.

For which power the Champions of *Rome* ſtoutly ſtand, and among the reſt, the ſtatizing Cardinall, *Romes-Rabbi*, *Bellarmino*, the moſt expert Gameſter at the Popes *Prime-ro*, in * ſeueral workes, yet ſpecially in his fiſt Booke *De Romano Pontifice*: The whole ſumme of it, containing arguments, and examples to proue, that the Pope may by his Imperiall power, (though indirectly, and in order to the Spiritualls,) depoſe Princes from their States and Thrones.

And as the ſame *Bellarmino*, perſonating *Tortus*, ſaith; *Conuenit inter omnes, poſſe Pontificem maximum iure depone-re*, It is agreed vpon among all, that the Pope of *Rome* may by right and law depoſe Princes: which ſpeech was too generall; for many popiſh * Doctours doubt of it, and denie the papall intruſion into *Caeſars* Chaire; and ſome that did hold it, haue recanted it, as *Tanquerellus* commanded ſo by the Court of *Paris*, *Florentinus Iacobus*, and *Thomas Blanzius*, the two laſt, holding this for a propoſition, *Pontificem in omnes habere temporalem poteſtatem*, That the Pope hath a temporall power ouer all, but they came to recantation; nay, *Hart* (an hearty louer of the Pope) yet his opinion different from *Bellarmines*, Whoſoeuer make the Pope aboue Kings, as a temporall Lord, *Nil habere rationis, aut probabilisatis*, to haue neither ſhew of reaſon, or probability, ſaith he.

Yet I confeſſe, the generall voice of moderne Papifts, and among the reſt, the Ieſuites, who *diſpoſitiue*, naturally are inclined to diſobedience, and pragmatically, and dogmatically, declare the ſame: Theſe are the chiefe Inſtruments,

* *Tract. de poteſt. Sum. pont. Contra Gul. Barell. pag. 97.*

* *Wuſſon, quodlib. 8. art. 7. 8 Barclay-w, de authorit. Pa-pae. c. 1. & Rog. Widdington. Apol. pro iure Principi. Sheldoni rationes generales, &c.*

ments, but Treason, consummative, comes from the Pope, first deposing, then commanding, and warranting disloyalty, and conspiracy against them.

^b *Augustinus Triumphus* saith, The Emperor of Heaven may depose the Emperor of the Earth, in as much as there is no power but of him: but the Pope is inuested with the authority of the Emperor of Heaven, hee may therefore depose the Emperor of the Earth, and as the same saith; ^c The Emperor is subiect to the Pope two wayes, 1. By a filiall subiection in all spirituall things, 2. By a ministeriall subiection in his administration of temporall things: for the Emperor is the Popes Minister, by whom he administers temporall things: so he.

^b *Sum. de eccl. potest. q. 40. art. 1.*

^c *Art. 3.*

In like sort saith ^d *Aluarnus Pelagius*, that the Pope hath vniuersall Iurisdiction ouer the whole world, not onely in spirituall things, but in temporall things; albeit he exercise the execution of the temporall sword and iurisdiction, by his sonne the Emperor, as by his aduocate, and by other Kings and Princes of the world. The Pope may depriue Kings of their kingdomes, and the Emperor of his Empire. So he.

^d *De planct. eccl. lib. 1. c. 13. p. 3.*

^e *Capistranus* agrees with him, The Emperor, if hee be incorrigible, for any mortall sinne, may bee deposed and depriued: the sentence of the Pope alone without a Councell, is sufficient against the Emperour or any other. It is manifest therefore how much the Popes authority is aboue the Imperial celsitude, which it translates, examines, confirms, or infringes, approoues, or reiects: if hee offends, he punishes, deposes, and depriues him. So he.

^e *De pap. & cons. author. p. 65.*

^f *Thomas of Aquine* in this is also very popish. Any man sinning by infidelity, may be adiudged to lose the right of Dominion as also sometimes for other faults: and againe, So soon as any one for apostacy from the Faith, by iudgement is denounced excommunicate, *ipso facto*, his Subjects be absolved from his gouernment, and from the oath of Allegiance. And the Cardinall ^g *Toletus* Glosses vpon his wordes, Note, that albeit *Thomas* named onely an *Apostata*, yet the reason is all one in the Princes case that is

^f *22. q. 12. art. 1.*

^g Cited by *Allen* answere to the booke of Engli. lult. p. 68.

excommunicated: for so soon as one is denounced, or declared an excommunicate, all his subjects be discharged of their obedience: which exposition his brother Cardinall *Alen* applaude in these words, Thus doth this notable Schoolman write, neyther doe we know any Catholicke Divinie in any age say the contrary.

De Cath. inf. tit. 23 n. 11. pa. 98.

Tit. 45. n. 25. p. 109.

h. Sicut in Batavia forces with these fellowes, saying, If Kings or other Christian Princes become hereticks, forthwith their subjects and vassals are freed from their government. If any Prince bee vnprofitable, or make vniust Lawes against religion, or against good manners, or doe any such thing to the detriment of spirituall things, the Pope obseruing due circumstances may apply a fit remedy, even by depriving such a King of his government and iurisdiction, if the cause require it.

h. Tom. 3. pag. 444.

h. Gregory of Valence is harping vpon the like notes: If the crime of heresie, or apostacy from the Faith, be notorious that it cannot be covered, then, even before the sentence of the Iudge, the aforesaid punishment (meaning deprivation from his dominion) is in part incurred, so far that the subjects may lawfully deny obedience to such an hereticall Lord.

Where note by the way, that now many of them doe hold, that all hereticall Kings, (and such they account all protestant Rulers) are deprived of their dominion, before their Pope in his definitive sentence hath so denounced. Indeed their owne *Geneve* in this was not Catholike; denying Subjects to be absolved before sentence publickely denounced: and therefore *Alen* contradicts him, saying, *ipse falsè*, Kings be deprived so soon as they doe appeare hereticall: followed also by *Philopater*, saying, it is an opinion of the Faith, agreeable to Apostolicall doctrine, that ouery Christian Prince if hee fall from the Catholike religion, hath presently from all his power and dignity, by the force of Gods Law and mine: and thus before sentence of the supreme Pastor denounced.

De iure abdic. Hen. 3. reg. collat.

And the fiery *Francois Brywalde*, approoues the murder of *Henry the third the French King*, because hee favoured

. Here-

Heretickes, before any excommunication published: his reason is, Publicke griefes doe not attend for legall formes. Lib. 23. sect. 14. *Infinit.*

Simanca goes further, That a secret hereticke not onely is to be excommunicated, but his sonne also: his reason is, Heresie is a leprosie, and leprovs sonnes begotten of leprovs parents: and therefore scemes to inferre not onely a deprivation, but also a deprivation of all succession: *Atque patrem, & prolem inre primare suo.* I need not recite the generall verdict of popish vassals according with these to maintaine the Popes insolency in attempting the deposition of Kings repugnant to his lawes and liking. Who knowes not, that haue read the workes of these, *Saunders visib. Monar. Suarez. def. fid. carbo. adv. Angl. sect. err. lib. 6. Francisc. Victor. relect. De potestate ecclesia: Becanus, Rossam, Bellarmius, Allen, Barron, Parsons, Creswell,* with many dozens of prostituted hirelings, who being fed fatter at the Popes high Altar, and gaping for, or gaining the purple Hat, haue studied to extoll the papacy; which they could not doe more pleasingly to the Pope, or profitably to themselves, then by ascribing to the Pope a power ouer Kings, to deprive them if they breake their good behaviour to him, and to free subiects from allegiance to them being blasted with the fulminations of excommunication; making their master Pope, an absolute Lord of the Temporals, turning the Crozier staffe into a Scepter, & so a commander of Scepters; making their Church an humane body politicke, to ouer-rule all, yet under a painted pretence of *Papal* primacy to overthrow all Princes supremacy.

Vide Fra: Bezill de tempo. eccl. Monar. Carerius de potest. Ro. pontif. Mosco. de maiest. milit. eccl.

Egrepius vero laudem, & spolia ampla tulisti.

Thus this sordid spawn of the olde Serpent, by this serpentine policy erecting the papall primacy of Popes aboue Kings, the *Dissin* of Romes religion, haue raised the Pope to this pontificall domination. But the chiefe pillar whereof they boast, & would build this point of the power of Popes deposition of Kings, if they be not Catholike Kings

3. Canon of the
1. Lateran
Councell.

Kings of the Romane ſize, is the Decree of the Late-
rane Councell, held about three hundred yeares ſince, con-
ſiſting, as they ſay, of ſeuenty Patriarkes & Archbiſhops,
and foure hundred and twelue Biſhops, and eight hun-
dred other eminent Prelates, who did decree that the
Pope had this power ouer Kings. To which wee an-
ſwere, That the Decrees of men ought not to take from
Kings that power which God hath given them: But the
Lateran Councell was a Conuenticle of Mercenary men,
and vaſſals to the Pope, who to pleaſe *Innocent* the third,
their Lord and great Maſter, were willing to gratifie his
Holineſſe with unholy Decrees: yet we may doubt of that
too, if *Platina* be credited, who ſaith, That in that Coun-
cell many things were offered to conſultation, yet nothing
determined, becauſe the Pope ſuddenly departed, to pa-
cifie a ſedition then riſed, and died in his journey. Yet
grant it were a lawfull Councell, and this matter ſo there
decree'd, what of that? ſhall a few proud Prelates aſſem-
bled to flatter the Pope, infringe the Lawes of God, com-
manding obedience and ſubiection to Kings? ſhall Gods
commands be countermanded by Councils? which ſo oft
haue erred, may haue confirmed heresies; as the Coun-
cell of *Ariminum* held with the *Arrians*; yea *Ephesus* *Selcu-*
cia, and *Remino* concluded with them; which made *Saine*
Hierome complaine. The whole world groaned and won-
dered to ſee it ſelfe *Arrian*. The error of the Councell of
Carthage in rebaptizing is well knowne. The Councell of
Chalcedon ſowly erred, giuing to *Leo* then Biſhop of
Rome, the title of the vniuerſall Biſhop, which name he
reieſted, though others embrace it. In a worde, the late
Councell of *Trent* brought forth to light a world of er-
rors, that I may ſay with *Nazianzen*, hee neuer ſaw any
Councell haue a good end. Yea as their owne writers
ſay, Councils haue erred, and may erre, which in theſe
latter times muſt needes be ſo: when as the Pope is both
party and ludge, which matter of the erring of Councils
hath ſo oft and ſo ſoundly bene by our Diuines manife-
ſted, that I need not inſiſt vpon it.

^a *Dialog. aduerſ.*
Lucifer. & Vin-
cent. l. yrim. c. 5.

^{*} *Gregory* the firſt
ſaid, To conſent
to this wicked
name, what is it
eſſe but to loſe
the faith? *lib. 4.*
op. 39.

^b *Ep. ad Procop.*
pag. 346.

^c *Turrecrem. ſum.*
de eccl. lib. 3. c. 60.
Panorm. de elect.
& elect. pot.

^d *Significa.*

^e *D^r Willet Synop.*
Gen. 1. err. 33.

But

But how vaine it is to-obtrude for vndoubted prooffe, the erroneous decrees, and nouell opinions of clawbacke Papalines & parasites to the Pope, to infringe the power of Kings giuen them in Gods word, commanding euery soule to be subiect to these higher powers, which place of Saint Paul, the Champions of the Popes power to depose Kings, (as their Cardinall of Perrou pleades for them) doe expound to be a prouisionall precept, or caution accommodated to the times. A strange error of stout Champions: and as the royal pen of our sacred Soueraigne, taxing the Cardinall for robbing the Scripture of authority, by making Gods precepts temporary prouisoos, laies downe an infallible rule, That Apostolicall instructions, which informe maners, are not changeable, but giue a standing and perpetuall rule, permanent for all people, and not fashionable to the quality of Times: But the Romane Church which teach disloyalty and disobedience against Kings, deposing Kings from their thrones, and then authorizing subiects to take Armes against them, had need accommodate Text to time, whose obedience to Princes is temporary, that is, till they haue a fit season and place, (as a vault vnder a Parliament house) and then as *Aeneas Syluius* said of the Monkes,

*Non audet Stygius Plato tentare quod audet
Esfranis Monachus ———*

Then they are without humanity, vnnaturall, impious, cruell murderers, as *Lucifer Calaritanus* to the Arrians, and I may say to Iesuited Priests, beeing bloody-minded and deceitfull men; and therefore many of them doe not liue out halfe their daies, dying bloody deaths for acting, or affecting bloody deeds.

Let vs in the next place obserue how before these latter times (I meane before Popery was Heldebrandized, and Iesuited) whether this point of Papall power to depose Emperors or Kings, was eyther broached or belieued in the Church.

*Dr White in his
Way to the
Church. lib. 2. c.
47.
Rom. 13. 1.*

*In defence of
Kings, and inde-
pendency of
their Crownes.*

*Pro Athen. lib.
1. pag. 55.*

CHAP. X.

Lib. 3. cap. 35.



I should seeme not to be believed, or broached, by their owne writers; for *Ordo Frisingensis* saith, *Rego & regego, &c.* I have read ouer and ouer the Acts of Romane Kings and Emperors, and I can finde none before *Henry* the fourth Emperor excommunicated by the Bishop of Rome, or deposed, which was first assayed by *Gregory* the seauenth, called *Heldebrand*, *Anno Dom. 1066.*

In Anno 1085.

Chron.

In Anno 1088.

p. 129.

Auent. p. 4. 70.

And *Urspergensis* saith, That the Bishops that had taken armes with the said *Gregory* against the Emperor, were cast out of their Bishopricks by the Synode of *Mentz*, where the Popes Legates were present. And *Sigebert* saith, This nouelty, that I may not say heresie, did not as yet appeare in the world, that Priests should teach the people, that they ought to shew no obedience to wicked Kings; and though they haue taken an oath of Allegiance, yet owe no fealty, neyther are to be called perjured, if they haue such mindes against Kings. And *Vincentinus Lirinensis* agrees with him in the same words.

In spec. hist. lib. 25. cap. 84.

Gregorius. epist.

21. lib. 8. apud Sa-

uer. ad Conc.

Yea many eminent Romane Catholickes did vtterly dislike *Gregories* deposition of *Henry* the fourth, and denied the authority of the Apostolike See to depose him, or to absolue his subiects from their oath of obedience: yea the Bishop of *Mentz*, *Gregories* friend and fauourer, writ to the said Pope to furnish him with those reasons where-with hee was moued to depose the Emperor, to provide him with answers against all gainesayers.

Yea the Bishops of Rome themselves in the puerer times acknowledged all obedience to Emperors and Kings, challenging no such prerogative to meddle with their Crownes or persons, and for 300. yeares, vntill *Siluester*, they performed passive obedience to Heathen Emperors, and so before and after *Boniface* for 500. yeares they performed active obedience to Christian Emperors, submitting themselves vnto them in all loyall subiection, and acknowledging

knowledging them (as their owne Bishop *Meltrides* did to *Constantine* the Great) to be supream Head not onely in Temporall, but also in Spirituall things, as *Eusebius* records it, *lib. 1. c. 5.*

But peradventure some Papist may reply and say, that I doe not reckon aright, in making *Gregory* the seauenth, the first Pope that deposed an Emperor, which yet is affirmed by their owne writers: for *Leo* the third Emperor was excommunicated by *Gregory* the second, and deprived of all his Temporalities hee held in Italy; and the Greeke Emperors were remoued from the Empire by *Leo* the third, Bishop of Rome, and so of some others. Which obiection is so frequently answered by our Diuines, who haue written about this point of the Popes power in this kinde, that for breuity I will passe it ouer in a worde, That *Gregory* the second did not deprive *Leo* the third Emperor of his temporalities, but onely was an agent, or as the head of rebellion in the reuolt of the Italians from the Emperor, not by his vniuersall authority now claimed, but by a popular sedition then raised. And to the second, That the Greeke Empire was translated by * *Leo* the third to the Germanes, is much doubted: for ^m some historians write, it was translated by a Decree of the people of Rome, not by the Popes keyes; yet probably he might haue his head, hand, and heart in it: for as Pope *Adrian* the sixth said, All mischiefe came from the chiefe Bishop of Rome into the whole Church, and by his Legate *Claregarius* promised reformation to the Germanes.

The Popes of Rome haue a long time laboured to rise to this primacy of pride by degrees: first aboue Bishops, as in *Boniface* the third: after aboue Kings and Emperors, specially in *Gregory* the seauenth and his successors: yet those aspiring wings clipt by Councils, Wormes, Pavia, Brixis, Mentz; till at last, two of the worst Councils, the Laterane and Tridentine, did lift vp the Pope to the top of the pinnacle, not onely aboue Kings and Councils, but aboue Gods counsels the sacred Scriptures:

Tanta uoluit eras Romanum surgere papam.

* Or as some write, by *Gregory* the first.

^m *Ursberg* in anno 718. *Sigbert* in Anno 731.

But let vs a little look vpon this question (which yet is like a spirit, sooner raised then put downe,) of the papall power o' Kings depofition.

* *Ecclesia Romana est priuatiua, non primitiua.*

A King is not bound to giue an account to Popes or people, but God.

▪ Psalm. 11. 4.

• *De potest. regia, & papali. c. 10.*
Otho depofed
John 12. Pope & c.

• *Qua. 1. de potest. eccl. & Laic. c. 12.*

16. 9. 10. 17.

The Scripture recites 19. Kings of Israel, and 14. of Iudah, who brake the covenant made with the Lord, yet none depofed by Priest or Prophet for that cause.

▪ *Defens. Angl. Catho. c. 5.*

2 Chron. 26.

A spiritual power in the Pope of primacy I know none, temporall much lesse, but this same pretended * priuatiue power least of al: for it is not in any place to be found, that God hath giuen to the Pope, yea to any man, power to make or vnmake temporall King: for hee that can depose a King, must bee aboue a King; but regall power is the highest power on earth, *post Deum secundus est, & solo Deo minor*, as *Tertullian* of Kings, next after God, and inferiour to none but God: *Super quem non est nisi solus Deus*, as *Optatus Mileuitanus*, aboue whom there is none but God along. So King *David*, *Tibi soli peccavi*, against thee onely haue I sinned. So that I may say with * *Iohn of Paris*, In the Emperour is inuested a power to depose the Pope, (as formerly many haue beene) if he abuse his power, because he is his superiour; but not in the Pope, for he is, and ought to be his inferiour: and with this *Iohn Maior* agree many other, *Almaine* and *Occam*, as *P. Almaine* alleadges *Occams* opinion, and makes it his owne conclusion, That the Pope hath no power eyther by excommunication, or by any other meanes to depose a Prince from his royall dignity; and further *q* affirms with *Occam*, saying, The Emperour is not bound to sweare allegiance to the Pope, but the Pope if he hold any temporal possessions, is bound to sweare allegiance to the Emperour, and to pay him tribute.

But the Champions of the Popes power in this kinde, alleadg some presidents of the * Priests in the olde law, who (as they say) by vertue of their Priesthood haue depofed and depriued Kings from their seates, which power they labour to deriue and appropriate to the Popes office: I will name but two of them in two examples.

1. *Cardinall Allen* alleadgeth *Azarias* the high Priest, who with 80 other Priests put downe *Ozias*, smitten with leprosie, by force out of the Temple, and depriued him of his regall authority: *Ergo* (say they) it is lawfull for the high

high Priest, that is, the Pope, to driue hereticall Kings, that is, spirituall Leapers, out of the Temple of Gods Church, and Territories of their kingdome, by excommunication, which is a separation; and then by deposition, which is a finall deprivation of them, and deputation of some other Regent, as *Azarias* committed the kingdome to be then gouerned by *Iotham* his sonne.

Wee answere (as some of our Church haue answered) That *Azarias* did not depriue *Ozias* of his regall power, for he held it to his dying day; onely his sonne *Iotham* as a kinde of Viceroye was surrogated, because the immediate hand of God had smitten him with leprosie: for his leprosie he was punished to liue apart, a priuate life, not to be depriued of his inheritance. Ambition, conetousnesse, yea all sinne is a leprosie (hath not the Pope such a contagion?) why then he may as well be depriued of his Miter, being a grand sinner, and so a great leaper, as any other. Indeed *Ozias*, or *Vzziah* greatly sinned in presuming to vsurpe the Priests office, transgressing against the Lord, in going into the Temple to burne incense vpon the Altar of incense; and *Azariab* with the other Priests withstood *Vzziah* the King, telling him, it pertained not to him to burne incense, but to the Priests, the sonnes of *Aaron* consecrated to offer it: and was smitten of the Lord for it with leprosie, and so liued apart according to the Law, yet still was King in esse, though not in execution.

2 Cardinall *Bellarmino* alleadgeth *Iehoiada* the High Priest, who commanded *Athalia* the Queene to bee slaine, and *Iosab* to succeed; implying an inference, that so it is lawfull for Popes to doe the like.

We answer, that *Athalia* an vsurper and murderer, killing all the royall seed, excepting only the secretly preserved *Iosab* the vndoubted heyre of the Crowne, beeing proclaimed and annointed King with a generall consent of all; *Iehoiada* by the authority of the King, and not as High Priest, but rather *sanguis regis patris*, & Protector, as his Kinsman and Protector, the King being in his minority seauen yeares olde, and *Iehoiada* being his Allye, ha-

2 Chro. 25. 10.
Visa lepra Sacerdotes regem leprosum ad festine egrediendum mouent.

Caietan. in 2. Paral. 25.

V. 16. Sacerdotis est tantum arguere, non mouere arma. &c. Chrysost.

18
Leuitic. 13.

2 Kings 11.

ning married the Kings Ane, and so bound by the Law of Nature and Nations to defend the Kings right, and to reuenge the tyranny of a bloody Queen against the Kings killed progeny: and *Ishbobaes* commandement was confirmed by the Kings authority, and with the common consent and Counsell of the land, not as being High Priest, but as chiefe of his Tribe, to reuenge the crying blood of the royall offspring murdered by vsurping *Athalie*, to deprive her of her vsurped regiment and life: what is this to depose a lawfull King by the authority of the Pope? Kings shall *anguste sedere*, as *Tully* said to *Caesar*, haue quaking Scepters, vnquiet seates, and narrow limits, if the Pope haue power to deprive them of their power & state. But to passe ouer other the like examples alleadged by Romanists in this kinde, I will touch those foure things which they obiekt, and say, doe dissolue regall right, and make Kings who are culpable of such fautes, to forfeit their Crownes. 1. Tyranny. 2. Infidelity. 3. Heresie. 4. Apostacy. The Popish assertions heerein runne in the affirmatiue, that all, or any one is sufficient to deprive a King of his Crown. The opinions of Protestants run in the negatiue, that none of these are sufficient to make a King forfeit his dignity and Diademe.

To begin with the first: Tyranny doth not cut off a King from his soueraignty. Who a greater Tyrant then King *Saul*, who hunted after *Dauids* soule to take it: yet who was so faithfull among all his seruants as *David*? confessed by *Sauls* owne mouth; To be more righteous then he, for thou hast rendred mee good, and I haue rendred thee euill: yea this *Saul* such a tyrant, that he commanded *Dag* to fall vpon the Lords Priests, and *Dag* at his commandement slew fourscore and five persons, that did weare a linnen *Ephod*, and did smite *Nob* the Priests City, with the edge of the sword, both man and woman, childe and suckling, oxe and asse, and sheepe with the sword.

Yet *David*, no priuate, or pleberian subiect, but a man by Gods commandement designed for the Kingdome, cheefe

^a 1 Sam. 24. 12.

^b 1 Sam. 22. 14.

^c 1 Sam. 24. 18.

^d 1 Sam. 22. 18.

19.

cheefe Captaine and Coronel of *Sauls* Army, and heire apparent to the Crowne; and having opportunity to deprive *Saul* of his life, and importunity of his followers to doe the deed, yet heare his voice, The Lord keepe me from doing that thing vnto my Master the Lords Annointed, to lay my hand vpon him, for he is the Lords Annointed: and the same *David* to *Abishai* Destroy him not, for who can lay his hand vpon the Lords Annointed, and be guiltlesse? O heavenly voice of holy *David*, how different are Popelings from *Dauids* resolution! *Occasione victoriae David habebat in manibus, incantam & securum aduersarium sine labore poterat ingulare, ad victoriam opportunam barabatur: sed obstabat Diminutione memoria mandatorum: non mittam manum in vinctum Domini, repressit eum gladio manuum, & dum tenuit oleum, seruauit inimicum*, As most elegantly, and excellently writes *Optatus*, *David* had a present occasion of security of victory, and might without any difficulty, or danger haue killed his vnkind and vnconsiderate enemy; opportunity might haue pressed him to it, but the remembrance of Gods commandements stay his hand, Touch not my Annointed: This keepes backe the hand and sword, and fearing the regall oyle, fauours a small enemy.

Now Tyranny may be of two kinds, either of vsurped regiment and dominion, without any ciuill title and interest having no titulus foundation, but violent vsurpation; and herein subiection is not necessary. *Quoad obedientiam*, if *Quoad Subiectionem*: Herein patience more requisite then obedience. A Kind is, when ordinary and lawfull power degenerates into tyranny and cruely by abuse; and herein *Papists* giue liberty. *Tyrannum occidere licet*, It is lawfull to kill a Tyrant, contrary to *Dauid*, God forbid that I should lay mine hand vpon the Lords Annointed; *1 Sam. 26. 11*. Meaning *Saul*, a Tyrant by abuse, but not by vsurpation; but we haue handled this before, and therefore leaue it.

2. Infidelity doth not deprive a King of his regiment: Oh but replies the Papist, All title to Dominion, hath foun-

* 1 Sam. 24. 7.

* 1 Sam. 26. 9.

* Lib. 2. contra Parmenianum.

Volebam hostem vincere, sed prius est diuina precepta seruire, &c. Ibidem Optatus.

Their vntion makes them sacred, so that their fatall touch, makes the Subiect sacrilegious.

* Reade Talletide occidendo Tyranno lib. 5. c. 6.

Mariana, Era de Veron &c.

* In the former Booke c. 5. of *Britan Vota*.

*Vid. Quest. Ar-
menic lib. 10. c. 4.*

1 Tim. 4. 8.

*1 De civit. dei. lib.
5. c. 11.*

Psalm. 112. 28.

1 Dan. 4. 34.

*1 Ecclesiasticus
10. 8.*

1 Sam. 26. 10.

*1 Ecclesiasticus
30. 10. 11.*

*1 De Rom. Pontif.
lib. 5. cap. 7.*

Heretickes are
deprived of all
right of rule, ei-
ther naturall, co-
mmon, civil, or ci-
vil.
*Fr. Onand. 4. d. 13.
p. 347.*

foundation in the grace of Justice, Charity, and Piety; so that by impiety or infidelity, they make forfeiture of their authority. Answer: It is providence, not grace, that disposeth civill titles; grace, not providence, that makes them comfortable: In a spirituall sense, impious and unfaithfull men, are vsurpers, I meane by a spirituall right; (for ^k godlinesse hath the promises of this life) yet haue they a civill and sure title among men, by birthright, succession, election, or other acquisition, by which titles such rights are deuolued to them, that we say with Saint ¹ *Austen*; *Qui dedit Mario, ipse & Casari*, He that gaue dominion to *Marius*, the same gaue it to *Cesar*; he that to *Augustus*, the same to *Nero*; he that to gentle *Vespasian*, the same to bloody *Domitian*; he that to *Constantine* the Christian, the same to the Apostate *Julian*: for the ^m Kingdome is the Lords, and hee ruleth among Nations, the most High hath power ouer the Kingdome of Men, and giueth it to whomsoever hee will, and appointeth ouer it the most abiect among men, saith ⁿ *David*; and suffereth for the sinnes of the people, ^a Kingdome ^a to be translated from one people to another, yea, an hypocrite, or infidell to reigne ouer them; neither must man seeke to displace or dispossesse an Infidell King, but say with ^p *David*; Either the Lord shall smite him, or his day shall come to die, or hee shall descend into battell, and perish: knowing the saying of the sonne of *Syrack* to be true, ^q Tyranny is of small indurance, and he that is to day a King, to morrow is dead.

3. Heretic is not sufficient to deprive a King of his temporall Inheritance. Popish Diuinity is herein knowne, let ^r *Bellarmine* be the mouth of all the rest: Christians are not bound, nor may, with the euident danger of Religion, tolerate an vnbeleeuing King: when Kings and Princes become heretickes, they may be iudged of the Church, and bee deposed from the gouernement, neither is there any wrong done them, if they be deposed.

If any Prince of a sheepe become a wolfe, that is to say, of a Christian become an Hereticke, the Pastor of the Church, by excommunication may driue him away, and withall

withall command the people that they follow him not, and so depriue him of his dominion ouer his Subiects: so farre goes the Cardinall. Now who are Heretickes? All those Kings which decline from the Papacy, and denie his Supremacy. The Cardinall thinkes as much: *Regnante Constantino florebat fides Christiana, &c.* While *Constantine* reigned, the Christian Faith flourished; when *Constantine* ruled, *Arrianisme*, when *Iulian*, *Ethnicisme*; when *Henry* the eighth and *Edward* the sixth, *Lutheranisme*, when *Elizabeth*, *Caluinisme* prospered: All Protestant Princes by the verdict of the Pope and his Parasites, be Hereticks, and so consequently to be deposed, if this their heresie (which yet is the Catholicke verity, and sincere and sound profession of the Gospell) be accompanied with the Popes excommunication: and yet it is a great question, and neuer yet proued by the Scripture, that Kings are subiect to this censure of excommunication; it is disputed much both wayes; and let it be yeelded for argument sake, *Ex abundante*, That Saint *Ambrose* did iustly with *Theodosius* in that abstention; for I doubt whether it was a complete excommunication: for a King is subiect to the presbyteriall Cure, not Court; to be informed in his conscience in the Pulpet, not to be corrected in the Consistory by punishment; to be directed, not iudged, or remoued from the company of his faithfull Subiects, much lesse to be deposed, or depriued of his regiment ouer them; yet let it bee granted for argument sake, that Princes may be subiect to the censure of excommunication, which yet is sparingly to be vsed against Princes, as *Austen* counselleth: yet though the sentence of excommunication be direfull, making them for a time as Ethnicks, *Sit sibi sicut Ethnicius*, saith ourⁿ Sauour, Let him be vnto thee as an Heathen Man or Publicane: It is *tanquam, non plusquam*, as an Heathen man, not worse then an Heathen Man. Loyalty and obedience to Ethnicke Kings is to be performed, as the precepts and presidents of Christ, and his Apostles plainly teach all: The spirituall sword onely depriues of spirituall rights, to depriue him of the Sacrament, not of the

* Subiects are freed from all obedience, and allegiance to them. *Turrecr. Sum. de eccl. lib. 2. c. 11. 4.*

* *Theod. bistor. Eccl. lib. 5. c. 18.*

* *Contra. Epist. Parmen. lib. 3. c. 2.*

* *Mach. 18. 17.*

Scepter: shuts out of the Kingdome of Heauen, not meddles with the Kingdome of Earth.

Excommunication is not an extirpation, it serues not to take away any mans temporall goods of body, or life, or Kingdome on Earth; it hath power ouer finnes, not ouer possessions, as * Bernard to Pope Eugenius: It serues to tame the soule, not to terrifie or destroy the body; it cannot bind Kings that they should not reigne, or absolue Subiects that they should not obey, or depose Kings from their regall authority, by which pretence of diuellish policy, in challenging a spirituall power of Kings excommunication, the Pope hath plagued the World with many temporall rebellions.

4. Apostacy takes not away Soueraignty. *Julian* an apparent Apostate, and wicked Idolater, as Saint * *Austen* calls him, yet as the same Father speakes of it, *Miles Christi* seruierunt huic Imperatori infideli: Et quando dicebat, producite aciem, ite uocra illam gentem, statim obtemperabant: The Christian Sculdiers serued this Infidel Emperor, and when he called to produce the Army, or to goe against any Nation, they presently obeyed; not because they wanted power to resist: for his whole Army for the most part were Christians, as their voices to *Iovinian* *Julians* Successor testifie, *Omnes una uoce confessi sunt se esse Christianos*, They all confessed with one accord, that they were Christians; but their obedience grounded vpon Saint * *Austens* reference, *Subiectos fuisse propter Dominum aeternum, Domino temporali*, Subiect to their temporall Lord, for the eternall Lords sake. And though some of the great Diuines of *Rome*, say; that the Apostles were subiect to Infidell or apostate Princes, and many Martyrs obedient, because they wanted power to resist; and that they might haue lawfully resisted, if they had had strength: when rather I may say with * *Tertullian*, that they had power, but might not lawfully resist. The Apostles were no Temporizers, to command to pray for *Nero*, if the time, and not the truth, had not moued them to doe it for conscience sake: Shall Subiects, for Heathen or wicked Kings be enioyned

* De Confid. ad Eugen. lib. 2.

* Aug. in Psal. 124.

* Ruff. lib. 2. dist. cap. 1.

* Aust. ubi supra.
* Ala. contra excus. Angl. iust. pa. 267. Bellar. de rom. pontif. lib. 5. cap. 7.

* Tertul. in Apologet.

* 1 Tim. 2. 1. 2.

ioyned to poure forth prayers & supplications, and with-
all be willing (if they haue power) to poure out their So-
ueraignes blood? The Prophet *Jeremy* exhorted the exiled
Iewes to offer vp their prayers for the life of the King of
Babylon: hee would not haue willed them to haue prayed
for their persecutor, if it had beene a duty contrary to
Christian profession, or for lacke of power, to fall to sup-
plication. VVhen King ^b *Assuerus* had made a decree to
kill and destroy all the Iewes, both yong and old, children
and women in one day, what doe they? rebell, or rise vp
in armes to resist with violence? No, no, sorrow, ^c and fast-
ing, weeping, and mourning, sacked cloth, and ashes, are
their weapons. When *Julian* the Apostate, threatned the
Christian World; *Lachrima unicum medicamentum aduer-*
sus eum, saith ^d *Naxianzene*: Teares the onely medicine a-
gainst his mischeefe, teares were their Speares, Orizons
their weapons; They knew that they ^e that resisted power,
resisted the ordinance of God, and they that resist, shall re-
ceiue to themselues damnation. These had not beene ca-
techized in the Popes Schoole, teaching Subiects that
the Pope hath power to depriue Kings, if they be defec-
tue in their regiment, or not pliable to his commande-
ment; but were obedient, as the Apostle ^f exhorts, *Propter*
conscientiam, for conscience sake.

Oh but will Master *Parsons* reply, We hold this point,
that a Prince is to be obeyed *Propter conscientiam*, for con-
science sake; but not *Contra conscientiam*, Against his con-
science: And he is so stiffe in this assertion, that he saith, If
one authority, example, or testimony out of Scripture,
Fathers, or Councils, contradiet it, we then speake to pur-
pose. VVe answer; Against Conscience rightly instructed,
and warranted by the word, It is true: but there is *Afina*,
lupina, or *leprosa conscientia*, A foolish, woluish, or leprous
conscience, which vicious or erroneous conscience is not
rightly called conscience, but error, and perversenesse,
and therein it failes. If a King command things expressly
contrary to Gods word, the ^{*} Apostles rule then is plaine,
VVe must obey God rather then men; yet not fall to vio-

^b Ester 3.13.

^c Ester 4.3.

^d Orat. 1 in Iulianum.

^e Rom. 13. 2.

^f Rom. 13. 5.

^g In his censure vpon the Apology.

^{*} Acts 3.19.

^h Dan. 3. 31.

lence, or outward resistance in body, but in spirit; submitting our bodies to suffer with patience what shall bee inflicted, like the three ^h Children to *Nabuchadnezzar*; but in our soules to shew our selues more then Conquerors for our Conscience sake.

Thus doe we see, that the foure forenamed crimes, Tyranny, Infidelity, Heresie, Apostacy, (yet great, and greivous finnes) are not sufficient to depriue a King of his regall Inheritance, or to free his Subiects from their obedience.

CHAP. XI.



VVil in the next place briefly consider the goodly Harmony of the holy Doctors of *Rome*, in the managing and maintaining of this new Doctrine of deposition of Kings, by making their* Pope an absolute Lord of all Temporalties, and of the Spiritualities; by vertue of which vaste omnipotency of power, as being the Supreme spirituall, and temporall Prince of all, and ouer all, they ascribe vnto his Holinesse this plenitude of power, to haue the iurisdiction of both swords; and so may passe against Kings (if they bee faulty by tyranny, infidelity, heresie or apostacy; or not Roman Catholickes) Sentences of Excommunication, Breues of Interdiction, Depriuation, Bulls of Absolution of Subiects from Allegiance; yea, giue Licence, and Indulgences of pardon to miscreants to* murder them: and yet this is not to be counted King-killing, for a King excommunicated, or deposed, is no King in Popery: *vd potestatem dnt*

Let vs see the consent of these Doctors, or rather heare the confusion of their tongues in building of this *Babel*.

Some of the cheefepillars of Popery defend the direct, ordinary, and inherent authority of the Pope; whereby as Lord of the whole VVorld, in all temporall matters hee may at his pleasure depose Emperors, and Princes: The

cheefe

* *Quem penes arbitrium, & ius & norma regendi.*

* Such Kings may bee killed when it please the Pope.

Baron. Ann. 1089. n. 11.

cheefe of these is Cardinallⁱ *Baronius*, and to alleadge his reasons I omit, his Bookes are common, and extant in the world. And this opinion, that the Pope is Lord of all the Temporalties, and that the supream Jurisdiction both in temporall and spirituall matters, belong to *Peters* Successors, (which was the brainelesse assertion of old blockish Canonists, and exploded of all sober Papists,) is now renewed, and passeth for Catholick Doctrine. Your^k *Francis Bozins* defends it, that the Pope is directly Lord of things temporall, and is the Ruler and Monarke of the whole world. So *Rodericus*^l *Sancinus*, a Bishop of theirs goes further; It is to be holden, according to the naturall, morall, and diuine Law, with the right Faith, that the Lordship of the Roman Bishop is the true, and onely immediate Lordship of all the world, not as concerning spirituall things onely, but also as concerning temporall things; and that the imperiall Lordship of Kings dependeth vpon it, and oweth seruice and attendance thereunto, as a meanes, minister, and instrument; and that by him it receiueth institution and ordination, and at the commandement of the papall Lordship, it may be remoued, reuoked, corrected, and punished: In the gouernement of the world, the secular Lordship is not necessary either of pure, or meere, or expedient necessity; but when the Church cannot. Resolving this Article therefore, we say; That in all the world there is but one Lordship, and therefore there must be but one Vniuersall and Supream Prince, and Monarke; who is Christs Vicar, according to that of *Daniel*,^m He gaue him dominion, and honour, and kingdome, and all people, and languages shall serue him: In him therefore is the Fountaine and originall of all Lordship, and from him the other Powers flow: so farre goes this Popish Bishop.

And diuers others agree with him; It is iudged that no Christian Monarke hath his Crowne wholly giuen him from Heauen, vnlesse it receiue firmenesse and strength also from Christs Vicar the Pope, soⁿ *Posseuine*. Christ committed to *Peter* the Key-keeper of eternall life, the right of earthly and heauenly gouernement; and that in his place

ⁱ *Baron. Annal. Tom. 1. An. 17. pag. 423 & 433.*

^k *De temp. Eccl. Monarch. li. 1. 1. 3. fol 98.*

^l *Epist. Zamo: 2. ledged by Care- rius. De potest. 40. pontif. pag. 131.*

^m *Dan. 7. 14. Which place is proper onely to Christ, the Bishop expounds of the Pope.*

ⁿ *Posseuine. bibl. o. thec. select 1. 2. 17.*

o *Ibid. Mos. de*
Maieft. milit. Eccl.
 pag. 27.
 p *Ibid. Mos. pag. 22.*
de Maieft. milit.
Eccl.

Pag. 9.

Pag. III.

Pag. 112.

Pag. 131.

Pag. 145.

Vide Saund. visib.
Monarch, & de
clauē David.
Molina. tract. 2. de
Institut. Becanus,
&c.

the Pope is the vniuerfall Iudge, the King of Kings, the Lord of Lords; saith another: yea, the holy Writer in the old law made the Priesthood an adiectiue to the Kingdome, but Saint Peter made the Kingdome an adiectiue to the Priesthood, saith the same v writer.

Carerius a Doctor of *Padua*, in his Booke *De potestate Romani Pontificis*, which he made specially to confute *Bellarmino*, who denied the ordinary and direct power of the Pope in the Temporalities, doth in many places and pages maintaine, that all dominion as well in spirituall things, as in temporall, is fetcht by Christ, and the same is committed to Saint Peter and his Successors: that Christ was Lord of all these inferior things, not onely as he was God, but also as he was Man, hauing at that time dominion in the Earth: and therefore, as the dominion of the world, both diuine, and humane, was then in Christ, as man; so now it is in the Pope the vicar of Christ.

That Christ is directly the Lord of the world in temporall things, and therefore the Pope Christs vicar, is the like; and this power giuen to Peter, is set out, by the sole comming of Peter to Christ vpon the water, for vniuerfall gouernement is signified by the Sea.

As God is the Supreme Monarke of the world, productiue, and gubernatiue, although of himselfe he be neither of the world, nor temporall: so the Pope, although originally, and from himselfe he haue dominion ouer all things temporall, yet he hath it not by any immediate execution, and committeth that to the Emperor by an vniuerfall iurisdiction.

It would weary a man to reade ouer this worke of *Carerius*, wherein he sweates and toyles himselfe, struiuing with arguments, and laying a curse vpon his aduersaries; that shal gainsay him, or denie the ordinary & direct power of the Pope in the temporalities: which he writes, as his Preface speakes, against the Politicians, and heretickes of the Time; and indeed specially against a greater Clerke then himselfe, *Bellarmino*, both temporizers to flatter Popes with power in temporalities. To omit all the rest of this

this ranke, who incline to this opinion, That the Pope hath a direct, ordinary, and inherent power in Temporalities: let vs on the other side, behold these Madianites, or *Cadmoyes* Brethren, warring and wrangling with an opinionate opposition and contradiction.

The principall, and *Coriphane* of all the rest, is the Cardinall *Bellarmino*, who ouerthrowes that ordinary, direct, and inherent gouernement of the Pope in temporalities, as left by Christ, with scripturall arguments very soundly, and sufficiently; yet to gratifie the Pope like a good seruant, he restraines it to limitations, and distinctions: Although (saith he) the Pope be not Lord of all Temporalities directly, neither hath inherent and ordinary authority as he is Pope, to dethronize temporall Princes, yet he is Lord of the Temporalities indirectly, in order to the Spirituals (*Bellarminos* vsuall phrase) and hath an extraordinary and a borrowed authority, as he is cheefe spirituall Prince, to alter Kingdomes, to take them from one, and to giue them to another, if it bee necessary to the saluation of soules, i. in order to the Spiritualities. Wherein obserue how politicke these papall Parasites be, disputing about a power of Popes, in disposing Temporals or Regals, one sort deriuing this power directly, and ordinarily from Christ, and Saint *Peter*; the other side indirectly, and onely in order to the Spirituals, when as their Pope neuer had any direct, or indirect power in that kind from God, and from Saint *Peter*.

But marke how the sonnes of this Kingdome be diuided: The Pope hath either ordinary and direct power to depose Kings, as he is Pope; or he hath no authority at all, saith *Ciceronius*: But he hath no direct, and ordinary, as he is Pope, by *Bellarminos* opinion, *Ergo*, He hath none at all. Thus their diuision hath made a true conclusion, that their Pope hath neither ordinary, or indirect power in disposition of Temporals: but least *Bellarmino* should proue an Hereticke in this point, and be vngratefull to his great Master the Pope, of whom he is graced with the purple hat; hee comes with his qualification, and modification, that

De rom. pontif. lib. 9. c. 6. Non potest papa, ut papa, ordinariè temporales Principes depone- re, etiam iusta de causa, tanquam Iudex ordinarius, nec ordinariè indicare de temporalibus.

* Extraordinaria
potestas non transit
in Successorem.

That the Pope is Lord of the Temporalities indirectly, in order to the Spirituals; which strange distinction hath no foundation; for *Peter* could * transference no power but ordinary, and the Pope is no otherwise cheefe spiritual Prince, but as he is Pope; so that if he cannot depose Princes ordinarily from their Temporalities as Pope, he cannot depose them extraordinarily, and indirectly as cheefe spiritual Prince: which *Cacerius* enforces, Either (saith he) hee is not the vicar of Christ, or else he deposeth inferior powers as Pope; but he deposeth them not as Pope, saith *Bellarmino*: he is not therefore the vicar of Christ by *Cacerius* conclusion. Thus *Bellarmino* hath depriued his Pope of the Temporalities, and his opposite *Cacerius* hath not left him Lord of the Spiritualities: The one denies him a deposing Pope, the other inferres vpon it, no Deputy or vicar of Christ; both assertions very true, though they deliuer them by way of altercation. Thus these wrangling spirits haue brought their Popes imaginary power in great hazard to be lost.

* Am not I thine
Assc, which thou
hast ridden vpon
since thy first
time vnto this
day? Numb. 22. 30.

Exod. 18. 18.
into oneri ceruix
in sufficit vlla.
Papa sed non vt
apa, habet aliquo
modo, sed modo in-
lirelio, potestatem
quandam, tempo-
ralem, sed non me-
d, nec absolutam,
sed ad aliquid rela-
am, nec perpetu-
m, sed casualem,
et liens. Bishop
most excellently
his answer to
ortus, pag. 27.

The one making their Pope * Sathans Assc, loading him with a boundlesse burthen of power, too heauy for any to beare, to haue the direct dominion of all the Temporalities in the world absolutely, and ordinarily: *Onus Aetna granium*, A burthen heauier then the weight of the Mountain *Aetna*. *Iethro* said, that * *Moses* his task was too heauy for him; and *Iob*, *Currantur qui portant orbem*, They that support the world, are crooked: yet these Ingrossers of greatnesse, would lay vpon their Popes shoulders the vnsupportable weight of the dominion of the world, to be Lord of all the Temporalities directly, and ordinarily.

The other giues him not so much weight of authority, yet giues him too much; To depose Kings if need require, taking a middle course, denying the infinite power of Inherent and ordinary gouernement; yet reseruing an indirect and borrowed authority belonging to the Pope, yet not as Pope; but as the cheefe spiritual Prince, conditionally, if Kings become tyrannicall, hereticall, or apostaticall; then the Pope is to coniuere them into the circle of
reli-

religion, by counsell and admonition; and after if they proue refractory, to confine them out of their dominion by depriuation and deposition: and all this is pretended to be done by power of a spirituall right indirectly to the temporalities, yet to a spirituall end, and in order to the spiritualties.

The first to all mens eyes appeare most grosse and egregious parasites, besotted with palpable folly and flattery: but *Bellarmino* more smooth and cunning, long acquainted with dissimulation, (the very *Genius* of Romes Court-Cardinals) bedawbes his workes with oyly mortar, with holy hony, (if it bee for the saluation of soules, in order to the spirituals, tending to * spirituall good,) then

*Si mervere (Pater) tunc dira tonitrua mitte,
Percutient summos reges, nec fulmina cessent.*

If they deserue, let Papall thunder cleaue
These Regall Cedars, and of Crownes bereaue.

These are *Boanerges*, sonnes of thunder, yet would seeme *Barnabasses*, sonnes of comfort, tempering and qualifying their fiery thunderbolts of depriuation with a pretence of spirituall good, tending to soules saluation.

But there is a third sort of Papists on the other side, men of more humble mindes, disliking this statizing Iesuitisme, and papall intrusion into *Cæsars* chaire, confessing that the Pope hath no temporall power ouer Kings directly: as *Gul. Barclayus de authoritate Pape*, against whose opinion herein *Bellarmino* writes a Treatise, *Depotestate summi pontificis contra Gul. Barclayum*: ^b *Watson* in his *Quodlibeticall* Booke, *Sheldon* in his generall reasons, *Roger Widdringtons* humble supplication to *Paul* the first Pope, which worke a late ^c Decree of Romes Cardinalls prohibited, repining to see Popes temporall in-croachments by Romanists contradicted, good reason therefore to clap their hand vpon his mouth, and to commit him to the dungeon of suppression: *Stephen Gardiners* booke, Bishop of *VVinchester*, *De vera obedientia*, with a preface of Bishop *Bonnors* adioyned to it, *De summo* &c.

De pont. lib. 5. c. 6.
* *In ordine quidē
ad bonum spiritu-
ale &c.*

Vide Tob. Maior.
Dottor. parisi. dist.
24. quest. idem,
Comment. in l. 4.
sent. dist. 24. fol.
214.

^b *8. Arti. 7. 8.*
^c *Condemned in
that Decree
which was chiefly
intended against
the Archb of
Spalato.*

*The Vniuersity
of Paris, and the
Sorbone Schoole
acknowledge the
Popes nullity of
power in tempo-
rall authority o-
uer Kings.*

absoluto Regis imperio, published by *M. Bekinsaw*, *De vera differentia regia potestatis, & Ecclesiae*: Bishop *Tenstals* Sermon, Bishop *Longlands* Sermon, *Tenstals* letter to Cardinall *Poole*, and many others in Latine and English in this kinde of Romane Catholickes, all ouertthrowing this point of moderne Popery.

*Vide Tract. in-
script. le Franc. di-
scours. An. 1600.*

The nullity of Papall power in the Temporalities and Regalities of Kings will fully appeare in the 6. Volume of the Archb. of Spalatos Book, *de rep. ecclesiastica*.

Marsilius and *Ockham* did write against this Popes pretended supremacy.

Thus as many Papists openly deny; and I presume many of the other doe inwardly beleue, (being acquainted with their equiuocations, and mentall reseruations) so it may make all men maruell, who are not prepossessed with preiudicate opinions, or preposterous affections, vpon what sufficient, yea probable inducements, and motiues they might build this Pontifician power, eyther of spirituall, much lesse of temporall authority ouer Kings, eyther directly or indirectly, by way of deposition of Kings, or disposition of their kingdomes.

The Basis or pillar of this power, yea pride, they fetch from a primacy (as they say) of *Peter*, which is diuolued to the See of Rome by right of succession: in both of which points they haue beene lamentably soyled, and it were folly in me to rub over the incurable wounds they haue receiued in this conflikt.

I will stand but as a spectator or relator of this skirmish: first in *Peters* primacy. First, wee request them to choose out a place for the foundation of it. And the Cardinall *Contarinius* answereth, That in his iudgement it was chiefly giuen in the 16. of *Matthew*, when the keyes were giuen him.

But his Brother *Ballarmine*, & the *Rhemists* deny this, and say, The keyes were not then giuen, but onely promised, and with the keyes the supremacy, the Gift was in the 21. of *John*, where Christ said, *Feed my sheepe*. But *Contrarius* replies againe, Let not the subtilty of some moue ye that say thus, for they speake more subtilly then truly: thus in the very forefront they begin to stagger, and vary among themselves.

But because the place of *Math. 16.* commonly alleadged to prooue *Peters* supremacy, is their most euident place,

*De sacram. Chr.
leg. l. 3. p. 103.*

*D. Pontific. lib. 1.
c. 12.*

*Rhem. Annotat.
Joh. 21. 17.*

*Jansen. Concord.
c. 148.*

ibi supra. p. 104.

^h place, there we insist, and object, that heerein *Peter* had no more giue him then the other Apostles, and all made equall with him: for *Peter* had no more but to be the rocke, and to receiue the keyes; but this is common to the other, *ergo*, &c. For all the power of the rocke and keyes is included in binding and loosing, retaining and remitting sinnes, as ⁱ themselues teach: but this power was giuen to all the Apostles, *Matth. 18. 18. Iohn 20. 21.* Therefore all the power of the Rocke and Keyes common to the other. To reconcile this point and dissolue this knot, they skirmish among themselues: ^k Some denying, that the keyes containe more then binding and loosing: Others, that Christ in the 18. of *Matthew*, gaue not the Apostles the whole power of the keyes, making a threefold sort of keyes, of Primacie, of Order, of Iurisdiction: But ^l *Bellarmine* condemnes that, saying; It was neuer heard that there were more keyes in the Church then two, of Order, and of Iurisdiction: by which assertion, in giuing the other Apostles the same keyes of Order and Iurisdiction, hee confirms our conclusion.

The highest authority that can be assigned, is contained in the keyes say ^m, they, and the keyes were giuen the other Apostles, *Matth. 18. Iohn 20. 23.* as well as *Peter*; therefore *Peter* hath no supremacy by the Text, or by their expositions.

The common answer of them is, That albeit the Apostles had the same keyes and power that *Peter* had, yet with a difference, that *Peter* had it before them, and as their Ordinary, but they after him, as his Legates and subjects: which is vnttrue; for in the 30. of *Iohn*, 21. they all had their power and commission from Christs own mouth, not from *Peter*: And ⁿ Christ said to all, *Go ye and preach the Gospell to euery creature*; so that seeing they had all their Commission immediatly from Christs mouth, it doth imply a contradiction to say, they had it vnder and from *Peter*: herein they implicate themselues in diuers turnings: some ^o say, they receiued all their authority from Christ immediatly, but this was because it pleased Christ by spe-

^h *Locus valde illustris, ubi Christus eam auctoritatem verbis amplissimis D. Petro promisit. Greg. Valent. tom. 3. pag. 185.*

ⁱ *Bell. de rom. pontif. li. 1. c. 12. S. verum hec. Iansen. harm. c. 66.*

^k *Caiet. Tract. de instit. pontif. c. 5. Sed primum. Greg. de Valent. tom. 3. p. 109.*

^l *Ubi supra.*

^m *Per clauis supremam potestatem gubernandi ecclesiam Christi, &c. Iansen. concor. cap. 66. E-man. Sa. Annot. Matth. 16. 19. Rhem. annot. Mat. 16. 19.*

If that were true, the Apostles should haue bound and loosed in *Peters* name.

ⁿ *Mark. 16. 15.*

^o *Caiet. de autho. pap. & concil. c. 3.*

*Oportet mendaces
esse memores.*

*8. Staplet. Prin.
doctr. lib. 6. c. 7. p.
214. Dom. Jacobat.
de concil. lib. 10.
art. 7.
9. Relect. 2. nu. 8.*

*1. Sum. mora. p. 403
Dom. Ban. in 22.
Tbo. p. 234.
1. Bosius de sign.
eccl. lib. 18. c. 1.*

*1. Vesp. Monar. lib.
6. c. 2. pag. 153.*

11. Tom. 3. p. 191.

** Relect. 2. de po-
test. eccl. nu. 11.
pag. 87.*

*1. De aucto. pap.
& concil. c. 3.*

ciall priuiledge to exempt them: wherein marke how they contradi& themselues: first saying, they had their authority from and vnder *Peter*, and presently, they should haue had it, but that by speciall grace they were exempted.

2 Sort say, the Apostles had two offices: first, of Apostleship: secondly, of Bishoply dignity: the former they had from Christ; but the latter by & through *Peter*: & many of them hold this; other deny it, as *Victoria*, saying, They receiued all the power they had immediately from Christ, in that he made them all Apostles, for to the Apostleship belong three things: first, authority to gouerne the beleeuers: secondly, faculty of teaching: thirdly, power of miracles: inferring that all the Apostles had the authority of Order & Iurisdiction immediately from Christ. And *Henriquez* saith, There is no likelihood in their opinion, that say the Apostles receiued their Iurisdiction of *Peter*: other determine the doubt thus, That the difference of *Peters* power from the rest was, that hee alone might vse the keyes, but the rest might not without him: and *Cannders* saith, The other Disciples had the same keyes, but after *Peter*, to teach them that *Peter* had them by ordinary right as Prince of all, but they by Christs speciall delegation extraordinarily. *Gregory* of Valence otherwise, that *Peter* had the keyes from Christ; and ouer all the Church for euer to continue in his successors, which the other Apostles had not. *Victoria* decides this power into foure parts. 1. That *Peters* power was ordinary, the rest extraordinary. 2. That it was to continue in the Church, the others not. 3. His power was ouer them, theirs neyther ouer him, nor ouer one another. 4. Their power was subordinate to his, so that hee might ouer rule it. *Caietan* cuts it into five points: 1. In the manner, *Peter* receiued the power ordinarily, they of speciall grace. 2. In the office, *Peter* Christs Vicar, they but delegates. 3. In the obie&, hauing power ouer all; they not ouer one another. 4. In continuance, *Peters* perpetuall; theirs determined with their life. 5. In the essence, *Peters* preceptiue to command, theirs executiue to doe what hee commanded.

manded: 7 *Senensis* deuides it into three parts: 1. of Order. 2. of Apostleship. 3. of Monarchy.

7 *Bibl. sanct. l. 6. Annot. 269.*

What a weake and doubtfull foundation is heere to build vp *Peters* Primacy, which they make an Article of their Faith, so inuolued with nice distinctions, and perplexed with difficulties, and mutuall contradictions?

But perchance some Papist may reply and say, the chiefe place to proue *Peters* primacy, is *Iohn* 20. 16. where Christ said thrice to *Peter*, *Feede my Sheepe*; why doth hee examine *Peter* of his loue more then the rest, but that hee intended him more authority? No such matter: *Peter* had thrice denied Christ, which none of the other had done; and therefore he had a threefold confirmation, and made a threefold confession for his former abnegation. Oh but some of them haue againe argued, Feeding is ruling with fulnesse of power, but the other Apostles were part of Christs sheepe, therefore he must feede them: *Anf*: Feeding is to edifie by the word and example, so *Peter* fedde the Apostles, and the *Apostles fedde *Peter*, as *Paul* fedde him at Antioch by reproofe. So all Christs Ministers are commanded to feed the flock of Christ. (which is as large as feed my sheepe) but the Pope doth not thus feede the sheepe, but rather *feede vpon the sheepe: *Non pascit oues, sed pascitur ouibus*: in this point, *Peter* and the Pope are no more alike, then an Englishman is to a blackeamoore: they agree better in fishing then in feeding: * *Peter* with his Angle caught a fish that had mony in the mouth; so the Pope fishes more for money then for men, and cannot abide to be like *Peter*, or to succeed *Peter*, when hee a faith, *Siluer and gold haue I none*:

Cum Petro dicitur, ad omnes dicitur, amas me? pasc o-ues meas. Aug. de agon. Christi. c. 30.

* *Deus donauit Petrum per posteriorem Paulum. Aug. ep. 28.*

* *Gal. 2. 11.*

* *Baron. tels Pope Paul that there is a twofold ministry in Peter, Feed my sheepe, and kill and eat.*

* *Math. 7. 27.*

* *Acts 3. 6.*

Paulus bonore par Petro, ne dicamplius. Chrysost. in epist. ad Galath. 2. Prior non superior. Si Petrus primus, Paulus precipuus. Euseb. emissen. hom. de natu. Petr. & Pauli.

* *Ser. 2. in natu. Petr. & Pauli.*

Platos Common wealth, *Tullies* Orator, *Moores* *Utopia*, and *Peters* supromacy are alike. The gouernement of Christs Church is rather Aristocratically, with many vnder one Christ, then Monarchicall vnder one visible Head: no Primacy of power, or Iurisdiction among the Apostles; if of order? *Petrus primus, non primas*; for there was a parity of power among the Apostles: yea as their * *Leo. Electio pares, labor similes, finis facit aequales*, Their election

makes

* Cyprian de unitate Ecclesie.

b 1 Pet. 2. 13.

Math. 17. 27.

c Locor. Theol. lib. 6. cap. 8.

d Controu. 4. q. 3. de pontif. finit. An. 1578.

e Staplet. in 16. of Math. 18.

f De Diuin. institut. pontif. c. 13.

makes them alike, the labour alike, the end equall; or as Cyprian, *Pars consortio pradi, & honoris & potestatis*: Like fellowship, honor, and power. But let vs suppose; (for impossibilities may bee supposed) that Peter had a supremacy ouer the Apostles, or more, that Peter was Pope of Rome, how comes this speciall priuiledge to the Pope? They will answer, by way of succession. To which we reply, that true succession standeth in holding the same true faith; but the Pope departs from Peters doctrine, *Submit your selves vnto all manner of ordinance for the Lords sake*, whether it be vnto the King as vnto the Superiour &c. Not onely Precept, but President of Peter is disliked in paying tribute for Christ and himselfe: But what if Peter was chiefe of the Apostles, must hee therefore be aboue Kings? and must his imagined successor be aboue Emperors?

But let vs see how the Papists proue Papall succession of Peter in this imagined supremacy: *Cannus* doth c confesse, That it is not written in the Scriptures, that the Pope succeedeth Peter in the supremacy: and d *Bellarmino* acknowledges it in these words, *Licet Romanos Episcopos Petro succedere in sacris libris non habeatur*, &c. Although it be not written in the holy Scripture that the Romane Bishops succeed Peter, yet wee haue it by Tradition from Peter.

The Rhemists and many other would yet proue it by Scripture, when as their chiefe Champion confesses it to be an vnwritten tradition.

But f *Caietane* proues it another way: The Pope succeedeth Peter in as much as he is Bishop of Rome, and there Peter made his seate, and died at Rome. To proue this; they alledge a few humane stories, subject to error, as themselves are: and I thinke it being a matter of so great moment as they make it, that all are damned vnlesse they obey their Pope as Saint Peters successor, and by vertue of this succession beleue his authority in matters concerning soule and conscience, this life present and the future; it had need to be proued by pregnant places out of Scripture,

ture, * and not by any fallible or doubtful history.

But I would faine be resolved of this point by a schoole Papist, If the Pope succeeded *Peter* immediately after *Peters* death, who it was that succeeded him? whether *Linus* or *Cletus*, or *Anacletus*, or *Clemens*? it shall be in their choise to name the man.

Clemens Romanus an old new Father, whom some say, was the Popes owne childe, writes in his 8 Apostolicall Constitutions, That *Linus* was the first Bishop of Rome made by *S. Paul*, and that *Clemens* after the death of *Linus* was the second ordained by *Peter*; If this relation be true, the Pope sits not in the chaire of *Peter*, but in the seate of *Paul*, who appointed the first Pope.

^h *Franciscus Turrianus* in his Apologeticall annotations vpon the text of *Clemens* answereth, that *Linus* was not Bishop of Rome, but Suffragan, or vicar generall, executing it in *S. Peters* non-residenoye: So ⁱ *Marianus Scotus* in the life of *Peter* saith of *Cletus*: contradicting the Romane Martyrology, which makes *Linus* and *Cletus* both absolute Bishops of Rome; and *Baronius* in his Annotations vpon their Martyrdomes and Ecclesiasticall ^k Annals, reckons thus, *Linus* the first, *Cletus* the second, & *Clemens* the third Bishop of Rome after *S. Peter*: the same ^l *Baronius* thinks *Cletus* and *Anacletus* were all one: but ^m *Bellarmines* doth gaine say him: others hold that *Clemens* was the fourth Pope after *S. Peter*: some write hee was first, some second, some third, some the fourth; make the muricke in this mystery. But ⁿ *Bellarmines* labours to reduce these jarring fractions to a better harmony: Indeed (saith he) *Clemens* by right was the first Pope, but he suffered out of his humiliry *Linus* and *Cletus* to execute his office so long as they liued: yet ^o *Damasus*, and *Sophronius*, and *Simon Metaphrastes* affirme, that *Linus* diod before *Peter*: heere the Cardinall condemnes these writers, which he elsewhere commends for learned and Catholike Authors. In a worde, let it be granted that *Clemens* suffered these his competitors to liue, yet if three Popes were aliue at once, who was the true successor of *Peter*, whether Lord

Cletus,

* De successione pontificum nihil fere iure diuino cautū inuenitur. Simanc. institit. 45. n. 18.

^g Lib. 7. cap. 47.

^h Antwerp. Anno. 1578.

ⁱ Ex epist. decret. Leo. 2.

^k Tom. 1.

^l Ibidem.

^m De Rom. Pontif. lib. 2. c. 5.

ⁿ De Pontif. Rom. lib. 2. cap. 1. S. ceterum Petr. mortuo & sequenti.

^o Bel. ibidem. S. neq. multū me mouet. P. In Cata'og. Theolog. annex. Tom. 2. controu.

1. *Esay 19. 2.*

Cletus, Lord *Linus*, or Lord *Clement*? I would faine be resolved of this question by them who so eagerly maintaine the Pope to haue from *S. Peter* his succession: surely they cannot assoile this demand, who so vary among themselves, and so stammer in their owne talke, vncertain who was the first, second, third, or fourth Pope of Rome: that the Lord hath done to them which hee threatned to the Egyptians; I will set the Egyptians against the Egyptians, so euery one shall fight against his brother, and euery one against his neighbour, city against city, and kingdom against kingdom, one against another, and God and the truth against them all.

1. *Hieron. ad Nepot.*

Thus I haue a little diuerted into this point of *Peters* pretended supremacy, and the imagined succession of Popes after him, whereupon this vsurped power ouer all, the Pope principally challenges. I know this matter hath bin largely handled by the choice Diuines of our Church, and the Papists haue beene put to desperate and wofull shifts: I did not purpose to be large in it, onely but to touch it, because our Lay-Papists haue a great fancy to it, and doe beleeue any thing, because they know little or nothing; and according to *Naxianzene*, the rude vulgar wonder at that they doe not vnderstand, and thinke their learned Guides prooue this very authentically, when as there is no point more weakely proued, and wherein they themselves are more distracted. And but that their popish tutors presume vpon their simplicity and ignorance, they would be ashamed to argue thus to proue it: as first, Christ said, *Thou art Peter, and vpon this rocke will I build my Church*, Ergo the Church is built vpon Peter and the Pope: or againe, *The gates of Hell shall not preuaile against the Church*, Ergo, Peter and the Pope are the Church, against which the gates of hell shall not preuaile; or, *I haue prayed for thee Peter that thy faith faile not*; Ergo, the Pope cannot erre: or, *Feede my sheepe*; Ergo, Peter was the supream head of the Apostles.

What a silly and simple kinde of arguing is this, voide of Diuinity and Logick, which the learned hisse at which yet

yet goes for currant arguments among ignorant Papists, who in the Infancy of their knowledge haue no skill and iudgement to discern these things; yet are so ouercarried, yea, infatuated with a doting fancy to beleue any thing, which is cloaked with a pretence of Catholike Truth, or Doctrine of the Church of *Rome*; that with great applause they will accept of these, or the like, vnlearned follies: being like vnto that Frenchman in *Geneua*, of whom *Zanchinus* speaks, that he protested, If *Saint Paul* and *Caluin* should preach at the same houre, that he would leaue *Paul* and goe to *Caluin*. So these will euen deny Scripture, to beleue, and cleaue to their Doctors; and they know how to seduce them well enough, making them firmly beleue, that *Peter* was the Primate, and Prince of all the Apostles, and that the Pope succeeds him in all his prerogatiues, and sits in *Peters* Chaire. So that we may say with *Simeones*; Who when he saw *Arsacius* an vnlearned and vnworthy man, placed in *Cbrysoftomes* roome, cried out in these words, *Proh pudor? quis, cui?* Oh shame; who, and whom? So wee may censure the Popes sitting in *Peters* Chaire, Oh shame, who, and whom? *Peter* was carefull to teach & preach; but for the Popes, many of them cannot, and all will not, preach the Gospell. Their *Bennet* that was Pope, when he was not ten yeeres old, and *Iohn* not aboue sixteene, as their deare *Baronius* sayes; oh then how worthily was *Peters* place supplied, how able they were to feed the vniuersall flocke, and to be the Supream Heads of the Christian World?

And many of their Popes haue beene condemned, and conuicted hereticks by themselves, as *Marcellinus* for idolatry, worshipping Pagan Gods, *Liberius* for *Arrianisme*.

Honorius the first, was a Monothelite hereticke condemned for it in three generall Councils: *Gregory* the 12, and *Bennet* the 13, deposed for notorious heretickes, and schismatickes, and many others; oh then how was *Peters* Chayre adorned, his place supplied, the vniuersall flocke gouerned, the Supremacy managed, the Church edified? *Proh pudor? quis, cui?* How is *Peters* Chayre disparaged by a pretence of such vile Successors: yea, how opposite is the

Epist. ante Miscellan.

Nicephorus lib.

13. cap. 28.

Ann. 1033. Nu. 6

Bar. 955. Nu. 1. 2.

Their Archbishop of *Rhemes* at fūue yeeres old.

Bar. An. 925. Nu. 9

Vide Speculum

Romanorum pontificum: per Stephanum Szegedinum.

Pag. 91. to 111.

Carranz, in Marcellin.

x Athan. Ep. ad solita, Fascicu. Tem.

An. 353.

y Theod. Niemens. de scism. lib. 3. cap.

44. p. 91.

Scriptum de Bonifacio octauo, intrauit ut vulpes, regnavit ut Leo, mortuus est ut canis.

Successio in Petri culpa, non Cathedra.

Non vnus pilus Pe-
tri eſt in pontifice.
2 1 Pet. 2.

17

18

19

Adrianus dixit. Ro.
pontifices ſuccede-
de Romulo in par-
ricidijs; non Petro
in paſcendus ouis.
Antonin. tit.
17.6.9.

Petrus aliter iuſſit,
aliter geſſit.

* Linus de paſſione
Petri, & Pauli, in
biblio. ſſ. Patr.
tom. 2.

* Act. 19. 40.

* Act. 5. 5.

* 15.

* Luc. 22. 29.

* 30.

Pope to *Peter*, or if you wil, this *Sir Peter*, or *Pope-Peter* to *Saint Peter*? light and darkeneſſe are not more diſlike. Preaching *Peter* commanded all, * Feare God, Honor the King, Submit your ſelues &c. Not onely to the good and curteous, but to the ſroward; for this is thanke worthy, if a man for conſcience ſake toward God endure greefe, ſuffering wrongfully: But princely *Pope-peter* vnlooses men at his pleaſure from their alleagiance and obedience to good, and gracious Princes (if they will not bow their Scepters to his Miter,) and will depriue them of their Crownes, and if he can, of their liues too, being blaſted by excommunication; then proceed to depoſition, and to make it take better effect, hee will authorize murder and rebellion: yet all this, vnder a faire vizard of ſpiritual good, and for the ſaluation of ſoules: but

Quicquid id eſt, timeo Danaos, & dona ferentes.

Beware of theſe ſame Pope-pilles, ſugred ouer, yet full of deadly poyſon. *Peter* his precepts and patterne compared with the Popes pracliſe, argue a plaine ſeparation or ſeceſſion, no ſucceſſion.

Peter commanded and performed obedience to Princes, excommunicated none, depoſed none, depriued none, freed no Subiects from alleagiance, or excited them to any reſiſtance, but ſuffered (if we may credit their * Register, to proue his being at Rome) as a Martyr: yet theſe Princes were no Catholickes, yea, Heathens: Was it becauſe hee wanted power, (as ſome haue dreamed?) why, he had the power of Miracles, hee could doe that which neuer any Pope did, or ſhall doe; *Surge, & ambula. Act. 3. 6:* Ariſe, and walke; which had power to heale a creeple from his Mothers wombe. * He raiſed the dead to life, yea, ſent the liuing * to death, could with his * ſhadow heale the ſicke: Wanted he power? no, rather he wanted this pride and impiety, wherewith the Pope ſwels and abounds: he knew, that his Kingdome promiſed by * Chriſt, was not of this World; here the Kings of the Gentiles ſhould reigne ouer him, and his fellow Diſciples: but hereafter in the heavenly Kingdome, they ſhould ſit vpon ſeates, and iudge the twelue Tribes of *Iſrael*. But.

But this *Pope-Peter*, or prince-like Pope, fearing his Kingdome is not of that world, would faine erect vp his Monarchy in this world, and would sit vpon his seate or chayre, to iudge all the Tribes of the world; and would faine be a Iudge ouer the Tribe of *Judab*, to make Kings be subiect to his *Ferula*, and Rod of correction; and so then surfet them with his cup of corruption; and if they will not submit themselues to his domination, hee will by censure, and sentence of excommunication seeke to dethrone them and depose them, free their subiects from the yoke of obedience and oath of alleagiance to them, and arme and animate them to take vp armes against them; and all this pestilent power he would deriue from *Peters Chaire*, making it a Chaire of pestilence, to arrogate such a pernicious supremacy, by which meanes hee hath beene the *primus motor*, the cheefe agent of all the mischeefes, murders, and massacres, treasons, and rebellions, in these latter times. So that I may conclude, that papall excommunication of Kings, and Doctrine of deposition of them, haue beene the cheefe nurseries of most treasons and rebellions. And this hath moued me to take a little suruey of it, diuerting out of the intended Roade of my discourse; for which former prolixity, I will requite my Reader with following breuity.

Hic motor scelerum primus, fraudumq; choragus.

CHAP. XII.



Haue thus farre discoursed in generall, now I will make our conclusion a connexion, with some particular relation of the vnnaturall and bloody conspiracy of these Trayterous *Genrius*, attempted against the Kings Maiesty, *August the first, Anno Dom. 1600*; with the manner of his deliuery, and happy preservation; as also the end and Tragedy of these Traytors, receiuing in part a due doome for their Treason.

His Maieſty lying at *Falkland*, and going out in the morning to recreate himſelfe with his pleaſure of Buck-hunting; before he was on Horſebacke, *Alexander Ruſhwen*, ſecond brother to the late Earle of *Gowry*, haſted to meet his Highneſſe, who after a low curteſie, bowing his head vnder his Maieſties knee, (*Beware of ſuch Creepers*) drawing his Maieſty apart, (as *Ioab* tooke *Abner* aſide in the gate to ſpeake with him peaceably) doth begin a ſtrange diſcourſe to the King:

2 Sam. 3. 27.

Virg. lib. 2. Aen. { *Dixerat ille dolis inſtruitus, & arte Pelasga.*

How he chanced in the euening before, walking alone without the Towne of *Saint Iohnſtown*, where his brother dwelt, recounted a ſuſpicious fellow, who vpon ſome conference became amazed, and his tongue faultred; and vncaſing him, wrapt vp in a cloake, and finds a great wide pot vnder his arme, full of coyned gold in great peeces: whereupon he brought the fellow backe, and priuately, without the knowledge of anyman, bound him in a priuy houſe, and locked many doores vpon him, and his pot with him; and ſo haſted by foure of the clocke in the morning, to aduertise his Maieſty according to his duty; and deſirous that the King in his perſon priuately would bee pleaſed to behold this ſpectacle. To this perſidious *Sinon* the King giues a Princely audience,

Ignarus ſclerum tantorum, artiſq, Pelasga: Virg.

Returning to him at firſt this anſwere; That hee would ſend backe with the ſaid *Alexander* a ſeruant of his owne, with a warrant to the Prouoſt, and Bayliſſes of *Saint Iohnſtown*, to receiue the alledged fellow (a man in the Moone) and the money ſuppoſed; till his further pleaſure was knowne. To be brieſe: his Highneſſe importuned by the inſinuations of this faire ſpoken, yet falſe *Judas*, reſolues (the chace being ended, and not dreaming that his Princely perſon ſhould haue bene hunted, by ſuch a fawning, yet bloody hound) to goe to *Saint Iohnſtown*, to ſee with his Princely eyes the newes which this micale-mouthed Traytor had related to his Graces eares; and ſo rides thither

Fronti nulla fides.

ther with a very little Trayne, and they followed after, among which was the Duke of *Lennox*, and the Earle of *Marre*. The King comming to *Saint Iohnstoun*, he was met by the late Earle of *Gowry*, a *Judas*, with an *Aue Rex*, and some three or fourescore men accompanying him; the Kings Trayne not aboue fiftene persons, and all vnarmed; yet his Maiefty by the way vpon occurrences of discourse, and stupide behaiour of *Alexander*, requesting the King to stay the Duke and Earle from following him, beganne to suspect some treasonable deuice. Well, the King hauing beene there partaker of a bad dinner, and the said Earle standing pensive, and with a dejected countenance;

Oh quam difficile est, crimen non prodere vultu :

And not welcomming his Maiefty, or shewing any hartie forme of entertainment; and the Noblemen, and Gentlemen of the Court, being now set at dinner, *Alexander* rounding in his Maiesties eares, and said; Now is the time to goe: This is your ^b very houre, and the power of darkenesse. The King accompanied onely with the said *Alexander*, goes vp a Turne-pecke through three or foure chambers, *Alexander* locked behind him euery doore he passed, (a brother to ^c *Alexander* the Copperfinith, which had done *Paul* much euill) vntill at last, his Maiefty passing through three or foure sundry houses, and all doores locked behind him by this *Cerberus*, his Maiefty entred into a little study, where hee saw standing with a very abased countenance, not a bond man, but a free man, with a dagger at his girdle: Now mee thinkes I here that desperate voice,

^b Luk. 22. 53.

^c 2 Tim. 4. 14.

Virg. { *Hec quæ nunc tellus, inquit, quæ me æquora possent
Accipere? aut quid iam misero mihi deniq; restat?*

Or as ^d *David* said to God; I am in a wonderfull strait: fallen into the hands of bloody men, O God, ^e hast thee to deliuer me, make hast to helpe me O Lord: O my ^f God, deliuer me from mine enemies, defend mee from them that rise vp against me: deliuer mee from the wicked doers, and saue mee from the bloody men: for loe, they haue laid waite for my soule, &c. Thus

^d 2 Sam. 22. 17.

^e Psa. 70. 1.

^f Psa. 59.

1

2

3

this vile *Alexander* hauing brought the King into this close Closet of his intended death,

Roſte collocat oretia expectant pradam:

Now this Traytor changes his countenance, puts his hat on his head, and drawes the dagger from the girdle of the other fellow, holds the point to the Kings breast; *Horresco referens*. Whither bendest thou thy sword (thou monster of mankind?) as *Clytemnestra* said to her wicked sonne *Orestes*: A Monster, and no Man, to desire to murder a Monarke of Men.

Viscera sunt vobis crudelia, pectora ferro

Durantur, filicesq; rigent prae cordia circum,

Qui tantum sceleris potuistis, velle patrare:

Nam patraste, supergreditur genus omne loquendi.

Behold this cursed, and *Copper-Alexander*, facing the King with a brazen impudence, saith; Now it did behoue the King to be in his will, and yses him as he list, swearing bloody oathes, That if the King cried out, or did open a window to looke out, that dagger should presently goe to his heart.

Surely some Narow with heeles forward borne,

Sire to this slane so bloody, and forlorne.

1st Prou. 21. 1.

The Kings heart is in the hand of the Lord, and he will preferue it against the hands of such diuellish Traytors. This bloody villaine opens his blacke mouth, and tels the King; That now he knew his conscience was troubled for murthuring his Father: Loe, this *Caine* talkes of conscience, yet makes no conscience to attempt to kill a most innocent King.

1st Reuel. 12. 4.

His Highnesse wondring at so sudden an alteration, and standing naked, as an innocent Lambe before a ravenous wolfe, like the woman standing before the red Dragon, begins pathetically and powerfully to dilate to *Alexander*, telling him how horrible a thing it was to meddle with his Maiesties innocent blood, a drop whereof could not bee shed without reuenge from Heauen, and Earth: for the voice of blood cries for vengeance to Heauen, and God had on Earth giuen his Highnesse children,

1st Gen. 4. 10.

and

and good Subiects, which would reuenge it; yea God would raise vp stockes and stones to punish so vile a deed: protesting before God, that his conscience was not troubled for the execution of his Father; he being then a *Minor* of age, and then guided by a Faction which ouerruled his Maiefty & the rest of the Country, and what was done to his Father, was done by the common course of Law & Iustice: Appealing to the said *Alexanders* owne conscience (a sinfull and feared conscience) how well his Grace had at all times since deserved at the hands of all his race, restoring them to their lands and dignities; freely and voluntarily of his regall clemency, bringing vp two or three of his sisters, as it were in his owne bosome, by a continuall attendance vpon his dearest bedfellow in her priuy Chamber: and if all these had beene too little, he would haue giuen him, as it was said to *Dauid*, such, and such things: but here in them verified, which *Seneca* deliuered, *Sen. Epist. 48.* *Quidam, quò plus debent, magis oderunt, &c.* Certaine men being bound to loue for some benefits, rather the more beginne to hate: *Quid autem miserius*, (saith the same wise man) *cui beneficia dantur, gratias agere iniurijs*; What more wretched thing, then hauing receiued benefits, to reward the giuer with iniuries? These are *Esops* Snakes.

His Maiefty promised him on the word of a Prince, that if he would spare his life, (a Soueraigne a suppliant to a subiect an abiect, begges mercy of this miscreant, to spare his life) hee would neuer reueale it to any flesh liuing, what was betwixt them at that time, nor neuer suffer him to incurr any harme, or punishment for the same: A speech able to make a Cannibals heart to relent, being vttered with such feeling as accompanies such feares. This his Maiesties perswasive language somewhat amazed and calmed this terrible and truculent Traytor, so that hee swore the Kings life should bee safe, if hee would behaue himselfe quietly, without noyse, or crying; and that hee would goe downe, and bring in his brother the Earle to speake with his Maiefty; And so goes downe, and lockes the doore after him, leauing his Maiefty with that man

was

was there before, whom this *Alexander* appointed the Kings Keeper till his returne.

Then his Maieſtie demanded of that man, who was a ſeruant to the late Earle of *Gowrie*, & his name *Andrew Henderson*, whether he was appointed to be the murderer of him, and how far he was vpon the counſell of that conſpiracy; who with a trembling, and aſtoniſhed voice, and behauiour, answered with ſolemne and deepe proteſtations, that he was neuer acquainted with that purpoſe, being put in there perforce, and the doore locked vpon him: and indeede all the time of *Alexanders* menacing the King, this *Henderson* trembled, and requested him for Gods ſake, not to doe the King any harme. The King commands him to open the window on his right hand, which hee did: for *Alexander* had made the King ſweare not to cry out, nor open any window.

Wherein behold the miraculous prouidence of almighty God, that he who was put in there to uſe violence on the King, ſhould be an Inſtrument for the Kings ſafety, & vpon the ſight of the King, as *Belſhazzar* did, when he ſaw the hand writing on the wall, trembling and quaking, rather like one condemned, then an executioner of ſuch an enterprize. While the King was all this while like *Daniel* in a Lyons den, and by the Lord ſo aſſiſted & ſtrengthened, that afterward hee was deliuered like *Paul* out of the mouth of the Lyon; his Maieſties Trayne riſing from dinner, the Earle of *Gowrie* with them, one of the Earle of *Gowries* ſeruants comes haſtily, ſaying; His Maieſty is horſed, and away through the Inſhe; which the Earle reporting to the Noblemen, and the reſt, all ruſh forth in great haſte; and enquiring of the Porter which way his Maieſty went, the Porter affirmed, the King was not yet gone: whereupon this *Gowrie* reuiles the Porter, and turning to the Duke, and Earle of *Marre*, ſaid; He would preſently get certaine word, whether the King was gone, or no? and ſo ranne through a cloſe, and vp the ſtaires; hauing a purpoſe to ſpeake with his Brother. Preſently the Earle returnes, and runnes to the Noblemen, telling them the King

¹ Dan. 5. 6.

^m Dan. 6. 16.

ⁿ 2 Tim. 4. 17.

King was gone out at the backe gate, to which place all of them repaired.

This inhumane wretch *Alexander* hauing had a little pawse and parly with his bloody brother, comes backe againe to the King;

*Ingressurus domum, luctus comitatur euntem,
Et paor & terror, trepidusq; insania vultu:*

Castig his hands abroad in a desperate manner, said, he could not mend it, his Maiefty behoued to die. Traytors haue bloody hearts and hands, they will not abstaine, *a sanguine, & suffocato*, from bloud, and strangled; not one word falls from his foule mouth but dismall: hee had promised before to preserue the King safe, but they who haue made a league with hell, will neuer keepe league or promise with any on earth: neyther great gifts, or good turnes can turne their mindes to mercy; *oportet mori*, is the foote of the fatall song: the death of *Patroclus*, saith *Achilles*, the death of my Father, saith *Alexander*, will not suffer me to thinke of mercy.

o Ecu 13.17.

Therefore this treacherous Philistine comes with a gar- ter to binde our Soueraigne (as the *Philistines* bound *Samson*) swearing, hee behoued to be bound. Accursed caitife, to threaten the King, descended from as royal predecessors as any Prince liuing, with an inglorious death: he must not dye by the hand of a woman, which *Abimelech* held dishonourable, and therefore willed his Page to runne him through with his sword: he must not die fighting *cominus & eminus*, hand to hand; but hee would haue him die as a condemned Malefactor, or as a foole goeth to the stockes, bound hand and foote, though hee ruled with glory, yet goe to his graue with ignominy. It beho- ueth you to be bound, saith this abhorred wretch; but did *Abner* as a foole dieth? Thy hands were not bound, nor thy feet tied in fetters of brasse, but as a man falleth before wicked men, so didst thou fall.

p Iudg. 16.21.

Bis mori est, aliorum arbitrio mori.

Seneca.

q Iudg. 9.54.

r Prou. 7.22.

s 2 Sam. 3. 33, 34.

His Maiefty hearing this villaine talke of binding, said he was borne a free King, and should die a free King. Be- holde the worke of the Lord, animating our King *James*

¹ Joshua 1. 9.

¹¹ Leuit. 16. 8.

^{*} Psal. 7. 1. 2.

² Psal. 20. 1.

³ Psal. 12. 20.

² Reuel. 9. 11.

as the Lord did: *Joshua, Be strong and of good courage, feare not, nor be discouraged, for I the Lord thy God will be with thee, &c. He can make fine to chase an hundred, and an hundred to put ten thousand to flight: little Daniel to kill Goliab; our Salomon void of weapon to ouercome armed Gowrie; and indeed how can he fall in fight, whom heauen & earth affits? God and his Angels beheld this fray, and heard the secret petition of our Soueraignes soule, "Save mee from him that persecutes me, and deliuer mee: lest hee deuoure my soule like a Lion, and teare it in peeces while there is none to helpe. The Lord did ² heare him in the day of his trouble, the name of the God of Iacob did defend him; deliuering his ³ soule from the sword, his desolate soule from the power of the dogge.*

This *Alexander*, degenerating in nature from the signification of his name, which signifies (as *Ierome*) *auxiliator virilis*, an helper of men; herather to be teamed with his Masters Title, ² *Abaddon*, or *Apollyon*, destroying; and comes to his Maiesty, griping him by the wrist of the hand to haue bound him: his Maiesty relieued himselve suddenly of his gripes; whereupon as he put his right hand to his sword, his Maiesty with his right hand seized vpon both hand and sword, and with his left hand clasped him by the throat, like as he with his left hand claspt the King by the throat, with two or three of his fingers in his Maiesties mouth, to haue stayed him from crying out. In this struggling the King perforce drew him to the window which *Henderson* before opened, and vnder the which passed (O rare & most singular prouidence of God) the Kings traine, and the Earle of *Gowrie* with them: The King holding out the right side of his head, and right elbowe, cryed, They were murdering him:

Virg. Quae uox ut uocis ad aures
Enrid. Obscurare animi, gelidusq; perennis
lib. 2. Offa Tremor

The Kings voyce instantly heard, and knowen to the Duke of *Lennox*, Earle of *Marre*, and the other Court-traine; no winged *Pegasus* could poast more speedily, to doe

doe their best seruice for their Soueraignes safety : all of them then like *Asabel*, * as light on foote as wilde-Roes ; * 2 Sam. 3. 18. but *Gowrie* the vnworthy and wretched Earle euer asking what it meant, taking no notice of any voyce heard. The Duke of Lennox, and Earle of Marre runne to goe by the passage his Maiefty went in at : but *Gowrie* better acquainted with his owne denne, made with his seruants for another way vp a quiet turne-pecke, which was euer condemned before, and onely then left open (as it appeared) for that purpose.

In the meane time, his Maiefty with striuing and struggling with this base Traytor — *impar congressus Achilli*; had brought him perforce out of the study, the dore being open, and got *Alexanders* head vnder his arme, and himselfe on his knees, his Maiefty driuing him backe perforce hard to the doore of the same turne-pecke: and as his Maiefty was throwing his sword out of his hand, thinking to haue stricken him therewith, and shot him ouer the staire, the other fellow *Henderson*, standing behinde the Kings backe, and doing nothing but trembling all the time; that euer-honoured man *Sir Iohn Ramsay*, now meritoriously graced with more noble titles, finds the turne-pecke dore open, followes it vp to the head, the first that did enter into the chamber to helpe the King.

Virg. { *Primus ibi ante omnes, summus d. currit ab arce,*
As the Poet of *Laocoon*; it was his happy fortune to haue that glory, and the King his first helpe: they are very happy subiects that are a meanes to preserve Kings from traitors; for therein they stand in stead of Gods Angels. This valiant and noble Lord instantly tooke his dagger, & strikes *Alexander* twice or thrice, his Maiefty stil keeping his hold on this traytor: and immediately this *Alexander* by the shoulder taken, and shot downe the staire; who no sooner was shot out of the doore, but hee was met by *Sir Thomas Erskine*, who ended this vile wretch, and traytor there: a iust punishment for so bloody a miscreant, who attempted to kill the Lords Anointed. This Arch traytor may well bee placed in the blacke Calendar of bloody traitors

in the first ranke, whose name is odious and infamous to the whole world.

Thus the King being thus happily preserved from the assault of this butcherly Assassinate, and Sir *Hugh Hereis*, Sir *Thomas Erskins*, and one *Wilson*, being got into the Chamber where the King was; instantly before they could get the doore shut, comes the insolent and bloody-minded Earle *Gowry*, having a drawen sword in each hand, and a Steele bonnet on his head, accompanied with 7. of his servants, having each a drawen sword; the Earle at his first entry cryed out with a great oath, They should all dye as Traytors. The King seeing the Earle come in with swords in his hands, sought for *Alexanders* sword, having no sort of weapons of his owne, But the loyall loue, and immortall fidelity of his true Subiects there, rather desirous to hazard their liues in the fortune of that fight, then any more to endanger the King, gat him backe into the little study, and the doore shut vpon him, and so put him in safety, re-encountred the Traytor Earle and his servants, where after many blowes on all hands, it pleased God in his great power and pittie, to giue his Maiesties servants the victory; Sir *John Ramsay* did strike dead with a thrust through the heart the Traytor Earle, the shame of Nobility, and scandall to Christianity: who as hee liued wretched, addicted to Necromancers, and after his death had in his pocket found Magicall Characters and words of enchantment: so at his last gaspe neuer named God; *vix bene moritur, qui male vixit*, as *Austen*: much more in this case, he cannot die well who liued so ill, who did so ill, and died so ill; yet I may not touch his eternall doome, onely say with *Cicero*, *Mors terribilis est his, quorum cum vita omnia extinguuntur*, Death is terrible vnto them, with whose life all things be extinguished: for all temporal things lost with him, his heyres by Act of Parliament depriued for euer of his estate, name, fame, and fortunes goods with him from his for euer vanished. The rest of the confederates in this fray were dung ouer the staires with many hurts; as also Sir *John Ramsay*, Sir *Thomas Erskin*, Sir *Hugh Hereis*, (a true

^a De Dollr. Christiana.

^b Cicero in Parad.

true *Triumviri* of right Noble, Valiant, and spirited Knights, famous for ever for this service) were sore wounded in this chamber-conflict: yet they grudged not their blood, had it beene spent to the last droppe in so good a cause, for the defence of the King being in so perillous extremity. But all the time of this fight, the Duke of *Lennox*, and Earle of *Marre*, and the rest of the Court were striking with great hammers at the vtter doore, where his Maiesty passed vp to the Chamber, and beeing a double doore could not bee broken open the space of halfe an houre and more; so that though their faithfull hearts and feruent prayers poured out to God for the King, which were effectuall to helpe in this perill, yet their hands could not, as they all desired, be present in this seruice. But hauing at last made a way, and finding his Maiesty (beyond their expectation) deliuered from so imminent a death, and the chiefe conspirators slaine, infinitely reioyced. And his Maiesty immediately kneeling downe on his knees in the middest of them, did most heartily praise the Lord for his deliury, assuring himselfe that God had preserued him from so despaired a perill, for the perfecting of some greater worke, for the glory of God, and good of his subjects committed to his charge.

Thus I haue set downe the chiefe substance of the story of this conspiracy, and the manner of the Kings deliury, with the two chiefe Traitors death and tragedy. Vnnecessary it is for mee to recite the end of *Bour* and *Logane*, &c. conspirators dead and deuoured of wormes, whose memoriall is perished with them: onely behold the power and prouidence of God in opening the mouth of *Sprott*, haling him to the Ministers of Iustice, and causing him to bee his owne accuser eight yeares after, when no mortall creature could detect him (all the confederates dead) except the guilty conscience of his owne breast, And as

Seneca grauely, *Nullum conscientiarum tuarum magis timueris, quam te metipsum, alium enim potes effugere, te autem nunquam, nequitia enim ipsa est sui pona*: Thou maist not feare any who are priuy to thy sinnes, more then thy

Lib. de moribus.

^d Ecclus. 14. 2.

^e Pro. 15. 15.

^f Wile. 17. 10.

^g Aug. in Ps. 31.

^h 1 Sam. 15. 14.

ⁱ Rinde doth relate it in his re-examination.

^j Psal. 37. 28.

^k Psal. 18. 50.

^l 145. 3.

4.

20

owne selfe; for thou may flye from an other, yet neuer from thy selfe; sinne is a punishment to it selfe; and ^d Blessed is the man who is not condemned in his owne conscience; for a ^e good conscience is a continuall feast; but it is a fearefull thing when ^f malice is condemned by her owne testimony, and a conscience that is touched doth euer forecast cruell things. *Conscientia mala bona sperare non potest.* What the ultimate end was which Gowrie aimed at, it is not knowne certainly; yet sure he looked for more then the life of an innocent King, & projected more then the bare reuenge of his Fathers death; his traueilling into Italy, into those parts where they would giue sundry folkes Breues, as his follower Rinde confessed; his intimate conference with Iesuites, men dangerous to Kings and States, his plausibility with the people (an harbinger of ambitious thoughts;) These with other practises hee vsed, as being addicted to Magicke, are like the bleating of ^h sheepe in Samuels eares, and may all say, What meane these things? wee may coniecture something, yet determine nothing: for this Traytor was a Politician who held this Maxime, ⁱ That he was not a wiseman, who hauing intended the execution of an high and dangerous purpose, did communicate the same to any but himselfe.

Thus we see how the Lord verifies Davids words; ^j *Hee forsaketh not his Saints, they shall be preserved for evermore, but the seed of the wicked shall be cut off.* ^k *Great deliuerance giveth he vnto his King, and sheweth mercy vnto his Anointed.* And if all antiquity should awake, it could not relate a more Diuine deliury in so dangerous and deadly extremity. And it doth minister immortall and immatchable motiues of perpetuall praises, and thanksgiuing to God: to sing with ^l David, *Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible: Generation shall praise thy workes vnto generation, and declare thy power. The Lord preserveth all them that love him, but he will destroy the wicked.*

This day, the first of August, the commemoration day of this Conspiracy and Deliury, commanded by regall authority

authority to be religiously obserued, wherein wee should doe that which the Lord spake to *Moses* after Israels victory ouer *Amalek*, ^m *Write this for a remembrance in the booke, and rehearse it to Ioshua, for I will utterly put out the remembrance of Amalek from vnder Heauen. And Moses built an Altar, and called the name of it, Iehoua-Nissi, that is, the Lord my Banner.* So the great King of Kings hauing giuen the King of our English Israel an happy victory ouer *Amalek*, put out the remembrance of them from vnder heauen. All, from the King in his Throne, to the poorest member and Subiect of great Britanny, should write in the tables of thankfull hearts (the best booke of remembrance) this most happy and heauenly deliuerance, and goe to the publike Altar, the house of prayer, and offer vp a seruice and sacrifice of humble and hearty prayers and praises, as sweet Incense vnto the Lord, singing and saying, *Iehoua-Nissi, the Lord is my Banner:* ^a *The Lord is our strength and praise, and is become our saluation.* ^o *Thy right hand O Lord, hath bruised the enemy;* ^p *Therefore will I praise thee, O Lord, among the Nations, and will sing vnto thy name: For he is the Tower of saluation for his King, and sheweth mercy to his Anointed, euen to David, and to his seed for euer.*

*Occidit illa domus,
sed enim domus illa
perire digna fuit.*

^a Exod. 15.2.

^o 6.

^p 2 Sam. 22.50.51

All glory, honour, thanks and praise
bee giuen to God alone,
The Father, Sonne, and Holy ghost,
three seuerally in one.

Law Dea.

Amphitheatrum Scelerum :
OR THE
TRANSCENDENT
OF TREASON:

For the fift of November,

THE DAY OF A MOST
Admirable Deliuernce of our King,
Queene, Prince, Royall Progeny, the Spirituall
and Temporall Peeres and Pillars of the Church and
State, together with the Honourable Assembly of the
representatiue Body of the Kingdom in generall,
from that most horrible and hellish proiect
of the *Gun-powder Treason*.

PSAL. II. 2. 2.

For loe, the wicked bend their bowe, and make ready their arrowes vpon the string, that they may secretly shoote at them which are vp-right in heart. For the foundations shall be cast downe, and what hath the righteous done?

By SAMVEL GAREY, Preacher of Gods Word.

LONDON,
Printed by Iohn Beale, for Henry
Fetherstone, and Iohn
Parker. 1618.

Antiphysicum Sclerum:

OR THE

TRANSCENDENT

OF THE

For the first time

THE DAY OF A MOST

Admirable Delicacy of our King

Quintessence of Royal Power

and I am proud to say that

State of the Nation is now

in the hands of the King

of the most noble

PAUL, 1717

Printed by J. B. R. at the

Printers of the

Printers of the

By SAMUEL GAREY, Esq.

of the Court of

LONDON

Printed by J. B. R. at the

Printers of the

Printers of the

1717



TO THE ILLVSTRIOVS
and Right Honourable Lords, Spi-
rituall and Temporall, the renowned Peeres,
Prelates, and Counsellors to the High and famous
Court of Parliament; SAMVEL GAREY an vnworthy
Minister of IESVS CHRIST, with his most deuoted
obseruance, humbly offereth this short Treatise, in
a perpetuall remembrance of all dutifull thank-
fulnesse to Almighty God, for your Gra-
ces and Honours happy deliue-
rance from the intended Gun-
powder Treason, Nouember
the fifth, Anno Do-
mini, 1605.

(Most Reuerend, Honorable, and right Noble Lords)

May it please your Graces and Honors to be-
hold the wofull picture, and lamentable pro-
iect of your earthly Downefall intended, (the
contemplation and cogitation whereof can
neuer cause you to bury it in obliuion) where-
in the professed enemies to God, King, and Country, endea-
uoured and attempted with one blow and blast to make
your Mittimus, and send you all to another world. But
Gods most admirable mercy disappointed their most abho-
minable mischiefe, and doth moue your Graces and Honors
to say thankfully with the Psalmist, * Thou hast saued vs
from our aduersaries, and hast put them to confusion
that hate vs: Therefore will we praise God continu-
ally, and will confesse thy name for euer. In which
prodigious

* Psal. 44. 7.

8.

The Epistle Dedicatory.

Prime impres-
sionis Flagitium.

prodigious practise, and merlesse Massacre, your Graces and Honors may behold your selves, how you should have beene, not rebaptized, but have beene buried in fire and flames; and by Gods gracious delivrance have received a kinde of resurrection from a plotted suddaine death: and this popish powder of a future fire-worke, which should have beene the martyrdome of the kingdome, removed and discovered, before these dangerous, aimelish, and Purgatory-Vulcans could bring one sparke to enkindle it: still the Regall Sunne and Moone shines with a bright and beautiful lustre in the Royall firmament, who by these foule monsters, and fiery meteors should have beene finally eclipsed: Charles-wayne is still in our Horizon, and God grant it may be said of our King James, as Iacob said of his Iuda, Sceptrum non auferetur à Iuda, Gen. 49. 10.

Chron. 15. 2.

Your Graces and Honors, the fixed starres of Church and State, still keepe your station, and retaine your powerfull influences, who by these Miscreants should have bene sent from the stately Parliament to the starry firmament, and though not then your mortall limbes, yet your immortall soules should have flowne higher. Barloe, * The Lord was with you, while you were with him, and preserved you in safety, reserved instruments for his further service and glory, to the unspeakable comfort of his Church, and happy welfare of great Britanny. Which incomparable worke of Gods infinite mercy in this most gracious and generall delivrance, as it can never be forgotten, so it cannot be too oft renewed: which poore oblation (a commemoration of your Graces and Honours preservation) as it is very seasonable for the time, Nouember the 1. against which day it was and is prepared as a yearly present, and poore Tribute of true thankesfullnesse, so I heartily wish it were satiable to merit your most honourable acceptance: Yet

Cum

The Epistle Dedicatory.

Cum desint vires, tamen est laudanda voluntas :

Your renowned worthinesse will, I hope, accept my willingnesse, and protect this Treatise (the Transcendent of Treason) under the favourable countenance of your most honourable patronages ; so shall it be safe from all backbitting vermine, and vipers of our Church and Country. And as some say, The Sea-Urchin armes himselfe with some stones against a tempest, so I against all the windy tempests of illtongued Iesuites, and railing Popelings, who take things with the left hand which are offered with the right, as Arilston once said, will I suppose contemne and condemne this worke, wherein their treasonable practises and precepts are in part discovered: yet being armed with your Graces and Honours defence, as with precious stones built upon the chiefe corner-stone & Rocke, Christ Iesus; though flouds from the Sea of Rome should come, or the windes of wicked Iesuites blow upon this booke with their infecting breath, and would beate it downe with a storme of words, yet, * Non cadet, quia fundatur super petram. I feare to be tedious, and therefore in all dutifull and submissive reuerence, I cease my hand: yet my heart, till death, shall neuer cease to pray for all your prosperous happinesse and heauenly successe in your holy and high affaires for the Church, King and Country; for which Diuine blessing shall be duely and daily powred forth the poore deuotions of your

* Mat. 7. 25.

Graces and Honours

most humble seruant,

Samuel Garey.

**Ad Gloriam Dei, Sionis gaudium,
& malorum luctum,**

M*agna Britannia immortales Gratiae
Pro salute Britanniae, quinto Novembris,
Ab horrenda prodicione Anglo-Papistarum,
Qui pulvere bombardico Parlamenti domum
Euertere sunt machinati,
Hoc Aniuersario commemorantur.*

*In libro diligenter exara illud, & erit in die nonissimo in te-
stimonium usq; in aeternum. Esa. 30. 8.*





Amphitheatrum Scelerum,

O R,

The Transcendent OF TREASON:

For the 5. day of November.

*Sonne of Man, write thee the name of the day, even of this
same day, for the King of Babel set himselfe against Ierusa-
lem this same day. Ezech. 24. 2.*

CHAP. I.



*S^a Moses did speake in ano-
ther kinde to the people of
Israel, Enquire now of the
dayes that are past, which
were before thee, since the
day that God created man
vpon the earth, and aske
from the one end of Heauen
vnto the other, if there came
to passe such a great thing
as this, or whether any such*

^a Deur. 4. 32.

*Ethnicismus tale
facinus ignorat.
Quodq; attentatū;
vix atas postera
credet.*

*like thing hath beene heard: So I may say, Enquire of the
Times past, and search the Records of all Antiquities,
and*

* An. Dom. 1603.

Grege cum rege, Aræ
cum focis, lares cum
penatibus perijisset.

and you cannot finde such a damnable and diuellish pro-
iect (the very modell of all mischiefs, and Miscellan of all
massacres) the intended Powder-plot, the Quintessence
of all impiety, and confesion of all villany: the like ne-
uer *de facto*, much lesse *de facto*; in which these prodigious
and barbarous monsters, not men, but loathsome lumps
of mire and blood, (in whose proditorious breasts, the spi-
rits of all expired traytors by a kinde of Pythagoricall
transmigration were inclosed) intended to haue destroyed
the obiects of Englands earthly glory, the glory of succe-
sion, yea succession it selfe, to extinguish the whole light
and life of the land, *uno actu, tactu, idu*: by one blow and
blast of powder,

Tollere

Rem, Regem, Regimen, Regionem, Religionem.

Furious *Phaetons*, in one day, yea howre, with a dismall
fire-worke to burne all to ashes; of a glorious Monarchy
to make an Anarchy; to offer our most gracious King, roy-
all Queene, vertuous Prince, and hopefull Progeny, with
right Noble personages of honourable place and birth,
the reuerend Cleargy, with all the rest of that wise and
flourishing assembly; to offer them all as a quicke and li-
uing sacrifice (not powdered with salt, or salted with fire,
as our ^b Sauour, but) salted with powder, to make such an
Holocaust or burnt offering as should be the general mar-
tyrdome of the Kingdome, to bereaue vs of our ^c *Elias*,
and Horsemen of Israel, and take them away in a whirle-
winde and chariot of fire. *Quot mortes in una morte?* How
many deaths in such a death? to cut off ^d *caput & caudam*,
head and tayle, branch and rush, Prince, Priest and people
from our Israel in one day:

^b Mark. 9. 49.

^c 2 King. 2. 11.

^d Elay 9. 14.

Quomodo inaudito posuit manus impiæ nifi

Tam durum fabricare nefas? Respublica in uno

Funere tollenda est, uno tumulanda sepulchro?

With such an hellish deed for to desire

To bury King and Kingdome in a fire?

How ought the heauenly and happy deliuey from such
an horrible and hideous Tragedy, excite all continually to
thanke

thanke, and magnifie our most mercifull God, for such a miraculous preſeruatiō: And though the crying finnes of the Land had deſerued ſuch a Doomeſday of fire, yet the Lord in mercy hath deliuered it from that deſolation, and ſecured by his outſtretched arme of power and pittie the Royall Head, and loyall members of great *Britanny* from his and our enemies, who tooke crafty counſell againſt thy people, and conſulted againſt thy ſecret ones. They ſaid; Come, let vs cut them off from being a Nation, and let the name of *Iſrael* be no more in remembrance: but they periſhed at *Endor*, and were dung for the Earth. Shall ſuch wondrous workes as theſe be knowne in the darke, and thy righteouſneſſe in the Land where all things are forgotten? Can ſuch a deliuerance from ſuch a diſmall danger, ſo villainous in the Agents, ſo dolorous for the patients, ſo craftily contriued, ſo eagerly purſued, ſo neetely effected, the watch of a night, and turning of an hand betweene vs, and ſo deadly deſolations; can ſuch a gracious worke be euer buried in obliuion? Indeed it was *Iſrael*'s error, whoſe prayers and praifes ended, ſo ſoone as they had paſſed the Red Sea: and ſhall we that haue eſcaped, not that Red Sea of water, but a Red Sea of fire, ſhall we end our prayers and praifes to God, becauſe that danger is paſt? Oh how vnworthy ſhall we be of future fauours, if ſo vnthankfull for paſt bleſſings? And truly herein the Land is faulty, in forgetting theſe benefits, in a cold, and not continuall acknowledgement of their humble thankfulneſſe to God for theſe, and other vnſpeakable benefits. And at the firſt all peoples hearts did burne within them (like thoſe two Diſciples) when they did but talke of the Powder Treason, admiring and acknowledging the infinite mercies of God, in the preuenting this moſt abhorred maſſacre, and with heart and voice magnified the Lord with *Dauid*'s *Pſalme*: If the Lord had not bene on our ſide, may *Iſrael* now ſay; If the Lord had not bene on our ſide, when men roſe vp againſt vs, they had then ſwallowed vs vp quicke, when their wrath was kindled againſt vs. Praiſed be the Lord, which hath not giuen vs as a prey to

* *Pſa.* 83.

3.

4.

10.

* *Pſal.* 88. 12.

* The *Iſraelites* danced after the drowning of *Pharo*, yet within three dayes after murmured at the waters of *Mara*. *Exod.* 15. 22. 23.

Beneficia dei omnibus bonis confideranda ſunt &c. *Chryſoſt.* in *Gen.* *Hom.* 5.

* *Luk.* 24. 32.

* *Pſa.* 124. 1. 2. 3. 6.

Beneficij memoria
est breuissima.

to their teeth; but a few yeeres being past, they beginne to slacken this duty, and are cold in praying God for so blessed a deliuerance. Perchance pondering *Parsons* words, Will you neuer giue ouer (saith he) your clamors and exaggerations. The Powder Treason, the Powder Treason? No, we should neuer giue it ouer, to poure foorth our perpetuall praises to God, for protecting vs from so prodigious a plot, and practise. Our Eucharisticall deuotion to God for the prevention of the downefall of the Land, should not be so momentary, and like a morning dew, as if the renewed remembrance of so great deliuerance should become wearisomeneesse vnto our spirits, or the wonderment of the Lords mighty worke being past, our gratulation to God should be out of date, vnseasonable, and more then halfe forgotten: No, the deliuey from this flagitious, and most bloody designement, (as it were a resurrection of this Kingdome from the dead) claimes not a vanishing, but a continuall and constant ioy; which ioyfull thankfulnessse to God if we forbear, or forget, because the time of that danger is past, we shall be like them, who seeing *Iohn* to be a shining and a burning light, reioiced for a season in him; or like the *Pharise*, Thank God in tongue and countenance onely. And I feare there are many in this publike ioy and thankesgiuing, assume the face, and fashion of reioicers, like *Rufus*, who came to *Vitellius* after his victory, carrying (as *Tacitus* writes, *Latitiam & gratulationem vultu ferens, sed animo anxius, &c.*) Ioyfulness in tongue, and heavinessse in heart: These if any such, may witnesse against themselves, That the Lord hath done great things for vs, wherefore we reioice. The better to awaken our slumbering affections to this perpetuall seruice of thankfull reioicing, and to prouoke vs to imprint an eternall *Memento* in the Kalender of our hearts for remembrance, of the maruellous mercy of God in keeping vs from that intended destruction, I haue encreprized to rouse vp and reuiue the languishing spirits of the Land, with the renewed remembrance of so ioyfull a worke, and with a fresh supply to refresh this fainting and expiring Lampe, which though

* *Lampas lucis*
Dri.

though it hath beene cherished with the oyle of many helping hands, yet begins to faile in light, and had need that both Pulpet and Presse should preach and publish a continuall *Hallelu-Iah*, for so great and gracious a mercy of deliuerance. For earthly men are hardly moued to this duty of praying and thanking God; of ten Lepers but one returns to giue thanks. *Pharao* being plagued, can send for *Moses* and *Aaron*, and say; ° Pray ye vnto the Lord for me; but being eased, neuer say, Praise the Lord with me: wherein (if the latenessse of our gratulation to God) shall find a cold entertainment with the vnthankfull Children of Men; as if this worke were out of date, I say with the Psalmist; ° This shall be written for the generation to come, and the people which shall be created, shall praise the Lord.

° Luk. 17. 15.

° Exod. 9. 28.

° Psal. 102. 13.

In handling of which Subiect, I will discourse principally of foure generall things: 1. Of the plot and proiect it selfe: 2. Of the Persons: 3. Of the Causes, or motiues: 4. Of the ends. By these foure markes I will guide my selfe in the description of this Chaos of confusion.

CHAP. II.

1. Of the Plot.



IN the declaration of this direfull, and detestable Powder-plot, I may beginne with the words of *Aeneas*, relating to *Queene Dido* of the fall of *Troy*, yet with a little Inuersion:

Aenead. Anglorum ut opes, & lamentabile regnum
lib. 2. Eruerant Danae

*Quangue ad inferos uenisse horret, instans; refugit,
Inspians*

My heart doth shake with trembling feare amazz,
How famous *England*, a rich flourishing Land,

*Quorum Sceleri
non inuenit atas,
nomen & c. Iuv.
Sat. 13.*

*Hæc facies
Troie, cum capere-
tur, erat.
Ovid.*

By Papists Powder-plot had beene defac't,
And *Troynonant*, like *Troy*, in a fiery ruines stand,
Had not the Lord put forth his saving hand.

As Treason is a worke of darkenesse; so these working
Traytors wrought in darkenesse, their plot of hellish pol-
licy and impiety concealed in a place of darkenesse, *Sub-
terraneum foramen*, A place vnder the Earth, they wrought
vnder the ground, beginning their Mine the eleauenth of
December 1604, neare to the wall of the Parliament
house. *Itum est in viscera terra.*

Atque oculis capti fodere cubilia talpa: Ouid.
These blinded Pyoners to the Prince of hell,
Labor in darkenesse, and in darkenesse dwell.

Deepe politicians to vndermine a State: what depth in
deuiling, cunning in contriuing, cost in preparing, sweat in
labouring, closenesse in conueying. *Ingeniosa crudelitas
ad penam*; Men of cruel wits to crucifie their Countrey: but
the Lords potent wisdomes eluded the profound policies
of these monstrous, and mischieuous Earthwormes.

** Malorum lerna-
Rem tam secre-
tam esse, ut necesse
sit eam prius pera-
gi, quam discerni,
as some say their
Gernet did write
to the Pope.*

In which damnable * plot, two points considerable:
1. Their secrecy: 2. Their cruelty in it: Secrecy both in the
Act, and Agents: 1. Vnder the Earth, the bosome of all se-
crets: 2. In the Agents, who sweare, and take the Sacra-
ment for secrecy. Strange impiety: to take the Sacrament,
the Seale of Grace, to commit not a crying sinne of blood,
but a roaring, and thundering sinne of fire, and brimstone:
This is Popish practise, vsually to tie themselves for per-
formance of their desperate deeds, by taking the Sacra-
ment, in which they hold Christs body and blood really
present; and thereupon make a bargaine to shed reall, yea
royall blood.

Nullum scelus ore receptum

Sanguine ac putre sanguine manibus ferro fauces.

I may say of them, as *Jacob of Simeon* and *Leui*; Bre-
thren in euill, the Instruments of cruelty are their habita-
tions: into their secret let not my soule come. These Gun-

2 Gen. 49. 7. 6.

pow-

powder-Traytors, first in their mine consulting with the Prince of Darknesse, (the president of their plot and counsell;) and then combining and conspiring with themselves in the deepest secrecy for the perpetrating this inhumane villany: and having from the eleventh of December, 1604, vnto Candlemasse next, laboured vnder the ground, and brought their wicked worke through halfe the wall of the Parliament House, vpon a new opportunity leaue their vndermining worke, *Demonum opus*, The Diuels worke; and hire the Vault or Cellar, vnder the Parliament house. And as before these Diuels Iourney-men laboured vnder the Earth, so now framing, and machinating *sub Senatu*, vnder the Parliament House, to make a finall dissolution there, which is the famous place of publike reformation: and therefore secretly doe conuey great store of powder thither, about 36 barrells of powder, couered ouer with store of wood and billet; and to vse *Dauids* words; Lo, the wicked bend their Bowe, and make ready their Arrowes vpon the string, that they may secretly shoote at them which are vpright in heart: for the foundations shall be cast downe, and what hath the righteous done? And as the same Prophet, They incourage themselves in a wicked purpose, they commune together to lay snares priuily, and say; Who shall see them? but the Lord did breake the counsell of the Heathen, and brought to nought the deuises of such people. Blessed be his holy name for euer.

Labor improbus.

Psa. 11. 2. 3.

Psa. 64. 5.

Psa. 33. 10.

2. Is the cruelty of the plot, which appears specially in two respects: 1. In the generall extent: 2. In the greuous deuice.

The extent large, plotted for the generall destruction of the King and Kingdome;

Cruelty in the extent.

Cum subit illius dirissima mortis imago,

Ultima que Regi, regneq; bonisq; fuisset,

Horribilis quatic ossa tremor.

A dismall day, in which they did intend

Of King, and Kingdome for to make an end.

These Powder-papists then dreamed to haue had a Roman Regiment, that Tuesday at night here; like *Hamil-*

cars dreame, the Generall of the *Carthaginians*, laying siege to *Syracusa*, an Image appeared to him in his dreame, and told *Hemilear*, hee should sup the next night in *Syracusa*; and so he did, yet not as a Captaine, but Captiue: or like *Julius Casars* dreame, who the night before he was slaine in the Senate house, dreamed that he sate hard by *Iupiters* seate: So these dreamed of high matters, and imagined wicked things: but the Lord^x did laugh them to scorne, the Lord had them in derision, and caused them to be crushed with a Scepter of Iron, and broke them in peeces like a Potters vessell.

^x Psal. 2. 49.

^y *Iliada malorum.*

*Hec cadit in quen-
quam tantum Sce-
lus?*

I cannot apprehend the hundreth part of the misery of that mischief, in attempting not onely to make our Kingdome headlesse, but memberlesse; and may cry

Quis cladem illam fecit, qui funera fudit?
Explicit?

For they intended with one thunderclap of powder to haue cut off our Princely and politicke Head, our Annuited King, gracious Queene, hopefull Prince, with the blessed branches of the Regall Race; the most reuerend Clergy, Right Honourable Nobility, faithfull Counsellors, graue Iudges, the greatest part of our worthy Knights and Gentry, wise Burgeses; the learned Clerkes of the Crowne, Counsell, Signet, Seales, and of euery principall Iudgement seate: the choise Lawyers, with an infinite number of the common people. Nay, this patternlesse proiect had not onely extinguished the best of Christians, but had demolished all the cheefe ornaments, and monuments of the Land, the House of Parliament, the Hall of Justice, the Tombes of all former Princes, the Crowne, with other markes of royalty, the Records of the Kingdome, the ancient Charters, Presidents, and Euidences of preserued Antiquities. In a word: The Head and Body of the State in generall, with the cheefe ornaments of all our Land, had bene comprehended vnder that fearefull and finall *Chaos*, and may moue vs to borrow the Poets verse,

In Chaos antiquum confusabatur, eripe flammam.

But the Lord in mercy deliuered all from this barba-

rous butchery, this *Babels* confusion, the most Tragicall example of damnable Treachery, prayesd bee his Maiesty and mercy for euer.

1 Cruelty is in the deuise, by a pile of fire and fagots, iron-barrs, timberpieces, and huge stones, with thirty five barrells of Gunpowder, at one volley to haue blownen them vp; and not onely with powder to burne them, but lest (Salamander like) they should liue in that fire, with wood, stones and Iron to beate them to powder. That I may say with * *Jacob*, Cursed be their wrath, for it was fierce, and their rage, for it was cruell: A most cursed and cruell forme of practise: for as by three meanes mankind may be put to death, first, by man, the most milde and mercifull way: secondly, by vnreasonable creatures, more vnnatural, yet some resistance may be made, or pity found, and as * *Daniel* in the lions denne, *parcere prostratis scilicet nobilis ira leonis*. Thirdly, by insensible, and inanimate things, and among all the most cruell, the two elements of water and fire, and of those two, the fire most mercilesse and miserable. And in this intended corporall death they desire to dispatch all, not *sensum*, to prepare them by little and little to call to God to keepe them from the second death, (worse then a thousand bodily deaths:) But *sine sensu*, at vnawares, vnprepared, to send them away, with one blast to blow vp all: they make no distinction of sexe, exemption of person, young, old, great, small, man or woman, high low, rich or poore. *Omnibus est eadem lethibetia*: They must all passe the fiery trial, be they their friends or followers, & welwillers (wherin no doubt but they had some of good place,) yet all of them must be blownen vp together. Wherin they shewed themselues worse then the wild beastes; who are kind to their owne kinde, a quality euen naturalized in a brutish breast: but these to satiffie and satiate their bloodie mindes, will exceede the bestiall ferocity, and following the bloody steps of that Butcher *Herod*, who in the Bethlemiticall murder, to make all sure, did not spare his owne sonne, as some write: which moued *Augustus* to say; *Præstat esse Herodis paruum quam prolem*.

2 Cruelty in the deuile.

* Gen. 49.7.

* Dan. 6.

Vt ingulcent homines, surgunt de nocte latrones.
Horat.

Parcit cognatis maculis similis fera
Iuuen. Leonum feritas inter se non dimicat. Serpentis morsus non petit
Serpentes, ne maris bellua. ac pisces, nisi in diuersa genera sumunt. Plin. Hist.

7.
Philo apud Censoriast. cent. lib. 1.

c. 3.
Macrob. Saturnus.

20.

It

*Habemus & sum
Testes: not onely
thrust living men
out of the
Church, but also
the dead out of
the Churchyard.
D. Boys.
a Fox in Marty-
rolog.*

*b 2 Macch. 12. 40
Vrison seuiunt
in cadauera.*

*c 2 Kin. 23. 18.
It was Vitellius
cruelty, Oler bo-
stem mortuum.
Arist. lib. 3. politic.
c. 11. & Sueton. in
vita.*

*Like Herostatus,
who burned Dia-
nas Temple, to be
infamously fa-
mous.
d Luk 9. 54.*

It was better to be *Herods* swine the son; so this practise of Papists may make vs say, It is better to be the Popes beast then Barne, dogge, then Darling. And indeed these kind of people (as this Plot with others is a fit demonstration) many of them be of very cruell and bloodie dispositions, Powder, Poyson, and Ponyard, the Typicall markes of their profession; nay their malice so inueterate and immortal, that it ceaseth not with death, but the bones, and ashes of their martred enimies, must be disturbed in their graues, as *Wicliffe*, *Bucer*, and *Phagias* are famous witnesses.

And as it was an old prouerbe, *τὸν κατὰ τὸν κατὰ*, meaning *Cappadocians*, *Cilicians*, & *Cretians*, to which we add *Romes* Catholicks, *Crudeles*, et *Cruciferos*, cruel crucifying Catholicks; in their plots of cruelty they wil carry the picture of a crucifix, or an *Agnus dei* in any soule fact; like the *Iacobites*, or *Iamnites*, who had vnder their coates their golden gods whē they went to battle: *Pictura Dei in opere diaboli*, The picture of God in the work of the diuel. Yet to dig vp dead mens graues is a point of cruelty, for *— molliter ossa quiescant*.

And as *Iosias* said to his people cōcerning a Prophet buried in a sepulcher, let him alone, let none remoue his bones. But if this were all, alas the crueltie were but small, *Parnus queror*: These are poore reuenges of malice to martyr the bones, when they haue murdered the bodies: No no, their cruelty shall not onely descend to the Sepulcher, but ascend to the Scepter: kill a King, poyson a Prince, blow vp a Senate: fire vp a Parliament, Spoile a Nation;

*Inuen. S. Aude aliquid breuius gyaris, et Carcere dignum,
Sat. 2. Si vis esse aliquis, &c.*

As *Catesby* to his companion said, Wilt thou be a Traytor *Tom*? venture not thy selfe to small purpose; if thou wilt be a Traytor, there is a plot to a greater aduantage, & such an one as cā neuer be discovered: what a fiery spirit is here not like *d James* or *Iohn*, to command fire from heauen to consume them, but to fetch fire from hell (or purgatory fire out of the vault) to consume all.

Such

Such a bloody minded man was their Cardinall *Parnesius*, of whom it is writtē, that he said he would make his horse swim vp to the belly in the blood of Protestants: we know not what Spirits they are of: for as there be three kind of Spirits,

{ Holy.

{ Humane.

{ Hellish.

So these possessed with the last, an hellish spirit, in an hellish worke, to destroy our generall Father, and common Mother, King, and Countrey, with a terrible blow; which cruelty may make vs more astonisht, then the witchcrafts of *Isis* and *Osyris* amazed *Apuleius*.

f Mentioned in that letter the means of the discovery.

— *Bella, horrida bella,*

Et Tamisin multo spumantem sanguine cerno:

The warres and woes (if this their worke had stood) Had made the Thames & Temples swim with blood.

Oh let this monstrous Monument of superlatiue impiety stand like *s Lots* wiues pillar of salt, to season all posterity with detestation of such inhumane cruelty. *Triste exemplum, sed in posterum salubre*, as *h Liny* in another kind:

s Gen. 19. 26.

A fearefull * example, worthy to make vs more thankfull to God, more dutifull in our liues, more carefull of Gods Lawes, who out of his infinite loue and mercy preserued vs from this generall and diabolicall massacre. And as I haue read, how the Romanes in detestation of the name of proud *Tarquinius*, who tyrannized ouer them, banished a good Citizen, onely because he had that name; so let the name of the Powder Treason, worke such detestation in the hearts of all Papists, that they may neuer hereafter thinke of any treasonable plots against King or Country, but banish for euer all such intentions or inuentions out of their hearts, which I pray God giue them grace to doe.

h Liu lib 8.

* In Sionis gaudium, & papistarum luctum.

And let all from high to low, fall downe vpon the knees of humble and thankfull hearts, and cry with *Dauid*; i Prasse the Lord of Lords, for his mercy endureth for euer: let *Israel* now * say; that his mercy endureth for euer: who deliuered his people, when like *Isaacks*, almost the knife at

i Psa. 136.

3.

* Psa. 118. 2.

i Gen. 22. 10.

m 1: 12. 13. 14.
Psal. 7. 5.

P 6.

9 15.

16.

Psal. 9. 16.

Psal. 66. 3.

7.

8.

150. 3.

9.

their throats; and when they had prepared their fire, wood, powder, to offer vp Prince, Poeres, and People, like ^m *Isa-ack* as a burnt offering; when they purposed ^a to persecute their soules, and take them, to tread our liues downe vpon the earth, and to lay our honour in the dust: then ^P did the Lord arise in his wrath, and lift vp himselſe against the rage of our enemies: so that they who ⁹ made a pit, and digged it, fell into it themſelues; their mischiefe returned vpon their owne heads, and their cruelty fell vpon their owne pates. The ¹ wicked are snared in the worke of their owne hands, and may moue all to cry aloud; ^f Come, and behold the workes of the Lord: he ruleth the World with his power, his eyes behold the Nations, the rebellious shall not exalt themſelues. Praise our God ye people, and make the voice of his praise to be heard: ^t Praise him in his mighty Acts, praise him according to his excellent greatnesſe: let every one that hath breath, praise the Lord, for this great and gracious mercy, in the meanes of our maruellous and mercifull deliuey.

CHAP. III.

The discouery of the Plot:



IN the discouery of this Archtrayterous plot, I may truly repeate *Linies* words, who in a great case of ioy saith; *Maius gaudium fuit, quam quod vniersum homines caperent*, It was a greater ioy then men are able to comprehend, by an vnusual discouery to haue a generall deliuey from so dismall a Tragedy. For when they had thought and ^a writ, that God and Man had concurred to punish the wickednesſe of the time, God and Man consented to reueale the wickednesſe of their treason, and makes vs hope well of that Prophecy we do reade in *Telphorus*, *Antichristum non poteris subingere Venetias,*

^a In their Letter.

^a Lib. de Tribulatione. p. 31.

nee

nec Parisios, nec Civitatem regalem Anglia, Antichrist shall not be able to subdue *Venice*, nor *Paris*, nor the Kingly City of *England*, *London*. The principall instrument, and humane means of the discovery of this diuelliſh treachery, was a letter (like * *Dauids* letter to *Ioab*, which *Uriah* carried for his owne death) sent some ten dayes before the Parliament should haue begunne, priuily and cunningly conueyed by an vnknowne man to one of the Footemen of that Right Honourable Lord, (worthy of perpetuall honour for his fidelity) the Lord *Mount-Eagle*, charging him to put that Letter into his Lord and Masters hands; which Letter that thrice-honoured Lord receiuing, wondering at the strange contents thereof, and perplexed what construction to make of it, like a most dutifull Subiect and diuine Eagle, concluded not to conceale it; but for all the latenesse and darkenesse of the night, repaires presently to his Maiesties Pallace at *White-Hall*, and there deliuered the same to the late deceased Earle of *Salisbury*, Sir *Robert Cecil*, a very vigilant Counsellour, and wise Statesman, then his Maiesties principall Secretary: which said Letter being afterward vpon the Kings returne to *White-Hall* presented to his Maiesty, (euer * fortunate in his Princely iudgement in clearing obscurities, and doubtfull mysteries) did vpon the instant interprete, and apprehend by the darke phrases, (yet contrary to Grammaticall construction) that it must be done by blowing vp the House of Parliament by Gunpowder; commanding a search to be made, by which the matter discovered, and Agents were apprehended. Whereas if his Maiesty had not accommodated his interpretation to this kind of danger, no worldly prouision, or prevention, could haue put backe this lamentable destruction. So that is here verified, which * *Salomon* deliuered, *Domini Verbum in Labijs Regis*, A diuine sentence shall be in the lippes of the King: The glory of God is to conceale a thing secret, but the Kings honour is to search it out. In this Gunpowder Treason, our King was *Rex Propheta*, a Kingly Prophet, inspired by God in deciphering and declaring the darke meaning of their ambi-

* 2 Sam. 11. 15.

* Wise as an Angell of God.
2 Sam. 14. 20.

* Prouerb. 16. 30.

* Prou. 25. 1.

* Phila.

* Tutelaris Deus.

Scintilla neglecta
magnum excitat
incendium.

* Iudg. 15. 4.

a Remedium
morbo deterius.b Occulitque ca-
put, quod ad huc
latet: Ouid.Non interest quis
occidat si innocen-
tem aliquis occi-
dendum esse desi-
derat: Cassio. sup.
psal. 62.

c 1. Sam. 19. 1.

d Ester 5. 14.

guous, and mysticall Letters: It was the Lords mercy to put into the Kings mind the darke meaning of this dangerous mischief: for, * *Ibi incipit diuinum auxilium, ubi deficit humanum*, When humane helps are ready to faile, God will come in the very point and article of time, to deliuer his seruants; and will raise vp some meanes either ordinary or extraordinary, to discover and defeate the deuices of the wicked. As indeed did diuinely appeare in this deliue-
rie; first that a Letter should be writ; secondly a glosse or commentary made vpon it by the King, contrary to com-
mon construction, yet that was the second meanes (vnder
* God, whose might and mercy was aboue all) of our pre-
seruation. *Telero* prophesied to *Cyclops*, his eye should be put out, but he was incredulous to belecue it, contemned this aduertisement:

Risit, & ovatum stolidissimae falleris, inquit.

So some might haue thought this letter to haue beene the euaporation of an idle braine; but our Telroth *Cassan-
dra*, sacred Soueraigne, presently presaged the truth, know-
ing Traytors to be like * *Sampsons* Foxes, to haue fired rayles, and to be firebrands of fury, presupposed it to be a plot of fire: for Traytors are *Flagellariis*, *Flabellis*, *seditionis*, scourges of Common-wealths, Bellowes of sedition, to inkindle fireworkes of destruction: they are like cruell Surgeons, that alwayes launce and scare, and use the cut-
ting knife and fire, no gentle * Remedies as their heads, like the head of *Nelus* vnspeakable; so their hearts in cru-
elty insatiable, and hands in execution infatigable, as their bloody heads, hearts, and hands appeare in this bloody businesse. These gunpowder Traytors, plotting so abhorred
a Parricide, though God frustrated their inhumane at-
tempts, and brought the wheele vpon themselves, yet were they most accursed murderers in the sight of God. *Sam* a murderer in mensall affection, in hunting after
c *Dauids* life, though he failed in mensall action and exe-
cution: So d *Haman* in plotting the death of innocent
Mordecai, was a murderer in heart, and had a murderers
reward. Neuer drop of innocent blood shed, but it cries
for

for vengeance, therefore *Iob*, O earth, couer not thou my blood. A murtherer is the very Image and picture of the Deuill, who was a murtherer from the beginning, as our Sauiour *f* saith; and they that practise, or doe purpose to murder men, poyson Princes, destroy Countries, blow vp Cities, fire vp Parliaments, are of their Father the Deuill, and led by his Spirit. And truly this practise, as it was of extraordinary ascendencie, so it had a rare discouery, by a letter of their owne, darke, doubtfull, and *Sphinxian*, deliuered strangely; and when accepted, it might haue beene thought to haue beene an idle gull, or pasquill, and neuer further haue come to light, or being further examined, they might haue missed the marke in the interpretation of the mischiefe; but God so ordered, that this foolish letter (as it might haue bin iudged) was the meanes to discouer their treachery, and confound their villanie. And further though a Treason suspected, yet nothing detected, till the very night before the day of their intended slaughter: they had almost brought it to this passe, *Paulinus in inferna habitasset anima nostra*, Our soule had almost dwelt in silence: yea they had almost consumed vs vpon the earth: we were in *articulo mortis*, not onely as men appointed to dye; but at the point to dye; but God who is *adiutor in opportunitatibus*, a refuge in due time of trouble, did breake the snare, and we were deliuered.

It pleased God to permit the Deuill to feede these his true seruants with false hopes, let them go on freely without rub, till they had fully wouen their Spiders web, and come to the very point of execution, and deliuey of that deuillish monster whereof they had so long traualled, and might say with those mourning messengers of King *Ezechias* sent to *Esay*, the children are come to the birth, and there is no strength to bring forth: when we were *albiter et ad messum*, white for the harvest, and ready to be cut downe, and wanted nothing but thrusting in of *Faux*, their sickle to cut vs downe: or *Fax*, the fire to burne vs vp: or *Faux*, euen *Guida Faux*, or *Faux Erabi*, hellish *Faux* to swallow vs vp: when we might say with *David*, there is

Iob 16.18.

Ioh 8.44.

God hath chosen the foolish things of the world to confound the wise, &c. *1. Cor.* 1. 27.

Psal. 94.17.

Psal. 119.87.

Psal. 9.9.

Psal. 124.7.

1. King. 19.3.

Iohn 8.37.

1. Sam. 30.3.

° Zechar. 3. 2.

° Amos 4. 11.

° Esay 33. 10. 11.

° Prou 21. 3.

° Hosea 8. 7.

Qui operantur iniquitatem, & seminant dolores, metent eos. Job. 4. 8.

° Psalm. 130. 5.

° By that noble & trusty Knight Sir Thomas Knevet employed in that search & service.

° Obad. 3. 129.

° Psalm. 121. 4.

Yet they say, the Lord shall not see, neyther will the God of Jacob regard it. Psalm. 94. 7.

° Job 38. 11.

° Psalm. 68. 1.

° Esay 33. 13.

° Psalm. 83. 8.

° Psalm. 78. 65. 66.

but a step betwixt vs, and death: being at the mouth of the pit, then the Lord takes vs as brands out of the fire: or as P. Amos, like firebrands pluckt out of the burning.

When our enemies thought they had the prey in their hands, and all had beene sure, when the danger was most deadly, and deliuey desperate, then the Lord did fight against them in our cause: Now I will I arise, saith the Lord, now will I be exalted, now will I lift vp my selfe: Yee shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you: as you haue sown iniquity, so shall you reape affliction: ye haue sown the winde, yee shall reape the whirle-winde. Then did the Lord dash their deuices in peeces, and made their Sun set at noone, as Amos 8. 9. or rather caused their sinne to be discovered at midnight. All the former part of the night their hellish factor *Faux* was about his worke of darkenesse, in preparing all his Engines and snares of death ready for the morning; and yet before the morning watch, I say, before the morning watch, they were disappointed and discovered, and their chiefe Agent *Faux* apprehended.

Sorrow might endure a night, but ioy comes in the morning. — *Redeunt Spectacula mane.*

VVhen these Romish Idumeans (enemies to our Israelites) had said like them in their hearts, Who shall bring vs downe to the ground? then did the watchman of Israel who neyther slumbers nor sleeps, bring the deuices of the wicked to light, manifesting their mischiefe, detecting their conspiracy, saying to these sinners as to the seas, Thus farre shall ye goe and no further: *Et Enigme Deus, & diffinitio iudicis.* When God arose, his enemies were soone scattered, they also that hate him, shall flye before him to make all to say with Esay, Heare ye that are far off, what I haue done, and ye that are nere know my power, when the wicked had said in their hearts, Let vs destroy them all together, then did the Lord awake as one out of sleepe, and as a Giant refreshed with wine, and smote his enemies in the hinder parts, and put them to a perpetuall shame, praised be his blessed name for ever.

And

And that no heart of man should presume to detract or defalke any part of the glory from Gods entire and plenary praise in the work of this deliuerance; or sing like them, ^b *Saul* hath slaine his thousand, and *David* his ten thousand: Consider the gracious and wonderfull prouidence of God, that the malefactor and *Powder-Monster Faux*, was taken when hee was new come out of the vault from working his fire-worke, hauing three matches, and all other instruments ready in his pocket; whereas if this *Sinon* had beene taken while hee was enclosed in his ^c *Troian Horse*, hee confessed hee would not haue failed to haue blowen vp the house, ^d himselfe, and his takers all together: for as the Poet well writes of such

^b 1 Sam. 18. 7.

^c *Equo ne credite Teucri. Virg.*

^d Like Nero, Me mortuo tuat mundus.

Inuenal. Sat. 6. Nihil est audacius illis Deprensus, iram, ac animos à crimine sumunt:

Such wretches taken, and their deeds once seene,
Harden theis hearts, and doe increase their spleene.

Yet such was the ouer-ruling power and ^a prouidence of God herein, without any secondary causes, that the party assigned for the deed should be then without, who if hee had beene within, had done the deed in part, and in stead of touching the parties had ouerturned the place. To moue all, King and Subiects, not to ^e sacrifice to their owne nets, as if any worldly policy could haue preuented this wretched impiety, but that alone the sacred goodnes and prouidence of our most deare and blessed God might triumph in this deliuerance. ^f Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glory. Thou ^g art worthy, O Lord, to receiue all the glory, honor, and power ^h and let all the Creatures in Heauen, and Christians on earth say, ⁱ Praise and honor, and glory, and power be vnto him that sitteth vpon the Throne, and to the Lambe for euermore; who hath deliuered vs from this ocean of misery, this odious Massacre. And should meoue all, Head and members, to cry with ^j *Ezra*, Seeing that thou our God hast stayed vs from being beneath, and hast giuen vs such a deliuerance, should we return to breake thy commandments, and ioyne in affinity with the people of such abho-

^a *Vbicunq; fuerit prouidentia frustrantur vniuersa contraria. Aug.*

^e Hab. 1. 16.

^f Psal. 115. 1.

^g Reuel. 4. 11.

^h Reuel. 5. 13.

ⁱ Ezra 9. 13. 14.

mina.

inations? Seeing the Lord in this extraordinary worke hath declared such lively markes, and expresse Characters of his diuine maieſty, might and mercy towards vs, shall we not magnifie the Lords mercy with *Miriam's* melody, ^k Sing ye vnto the Lord, for he hath triumphed gloriously, the horſe and his rider hath he ouerthrowne in the Sea: He hath confounded the barbarous immanity, and inhumanity of theſe bloud-thirſty Traytors euen emancipated to cruelty, by a noble and notable deliuey; and ſhall we not render vnto him a cordiall and continuall thankesgiuing of our lips, ioyned with a reall thankesgiuing of our liues? or ſhall we praiſe him with our mouthes and prouoke him with our finnes? Lip-labor is loſt labour, except with an internall thankfulneſſe, there goes an entire obedience. Conſider Chriſts caueat, ^l *Sinne no more*, leſt a worſe thing come vnto thee. Let our newnes of life expreſſe the greatneſſe of our thankfulneſſe. God will not accept the ſacrifice of mouth-praiſers proceeding from vnſanctified liuers. Let this our commemoration and recognition of Gods mercies paſt, prouoke vs to all obedience in the reformation of our liues to come. So ſhall wee make an holy uſe of ſo happy a deliuey: *Singula illius mala erunt nobis ſingula bona*, Their ^{*} banefire of powder, our bonefire of praiſes. And withall to make vs more ^{*} vigilant to vnearth theſe foxes, who will creepe into holes vnder the ground to worke our ouerthrow: foreſight is the wiſe mans Beacon, *Melius eſt precauere, quam pauere*: ^m Take vs the foxes, the little foxes which deſtroies the vines; for they are a part of that generation of whom ſpeakes *Salomon*, ⁿ *Whoſe teeth are as ſwords, & their iawes as kniues*, they ^o will not ſpare in the day of vengeance, and like the whoriſh woman ^p will hunt for the pretious life of man. Remember therefore the counſell of the ſonne of *Syrach*, ^q *Who will truſt a thiefe that is alwaies ready?*

And let this our true thankfulneſſe to God be a durable ſeruice, not like ^r a morning dew, and cloud that goeth away, or a Widdowes ioy, *aritur & moritur*, gotten, and forgotten in an houre, a ſuddaine fit, or momentany paſſion

^k Exod. 15. 21.

^l Iohn 5. 14:

^{*} *Ignis deuoratio-
nis excitaret ignem
deuotionis.*

^{*} *Finis unius mali
eſt gradus futuri.*

^m Cantic. 2. 15.

ⁿ Prou. 30. 14.

^o Prou. 6. 34.

^p Prou. 6. 26.

^q Eccles. 36. 26.

^r Hef. 6. 4.

tion, or entertained like an annuall guest, as if the force and
 fruite of our thankfull ioy should be confined to one
 day, or like a common retainer should haue but a yeerely
 acceptance: no, I haue appointed thee a day for a yeere, ^{† Ezech. 4. 6.}
 euen a day for a yeere, saith God to his Prophet: but this
 of ours, *est Dies pro omnibus annis*, a day to thanke God
 all the yeeres of our life: alwayes to say and sing with *De-*
borah, ^{† Iudg. 15.} praise yee the Lord for the auenging of Israel: yea
 euen the Harres in their course fought against *Sisera*: So
 let thine enemies perish O Lord. And thou (O Lord)
 which didst keepe ^{u Psal. 64. 2.} vs from the conspiracy of the wicked,
 and from the rage of the workers of iniquity, by discou-
 ring their villanie, to thee (most mighty, and mercifull
 God) we offer vp our bodies and soules as a liuing sacri-
 fice, desirous to doe thee all prostrate seruice, in body and
 soule, which thou hast preserued in peace, appointed by
 the wicked to haue perished in powder; we will neuer for-
 get this mercy, or forbear our humble thanks to thee for
 our deliuey, but so long as the Sunne and Moone endu-
 reth, wee with our posterities, (till time shalbe no more)
 will cherish the remembrance of it with an immortall
 thankfulnessse, saying to thee with hely *Melchisedeske* af-
 ter *Abrahams* victory, ^{* Gen. 14. 20.} Blessed be the most high God,
 which hath deliuered our enemies into our hands; to
 which King ^{* 1. Tim. 1. 17.} euerlasting, immortall, inuisible, vnto God
 onely wise, be all the honor, and glory for euer, and euer:
 Amen.

*Nulla Dies rerum
 tantarum obliuia-
 ducat.*

CHAP. IIII.

A description of the Persons.



He Romish professors, who teach
 the people to cate their God, and
 kill their King, were the chiefe in-
 struments in the Powder-treason:
 all the Actors, and adherents were
 great Recusants. Lay Recusants,
Catesby, Percy, Winter, Tresham,
Wrights, &c. deuised the plot, and

They that with
 their teeth will
 tear their brea-
 den God, would
 cate vp Gods
 people as bread,
psal. 14. 4.

Dd

then

then the Iesuits fell in with them: allowed, and ratified by *Garnet, Gerard, Oldcorne, Greenwell, &c.* Iesuits, and Popish Priests. *Garnet* imparted the Popes Breues to *Catesby*, a right *Catiline*, whereby he was stirred up to deuise some way to worke a generall ouerthrowe. This *Catesby* was the inuentor of this Villanie:

Accipe nunc Danaum insidias, & crimine ab uno Virg: disce omnes.

Learne by this Traytors odious fault, and fall,

Yee Papists to abhorre Treason in generall:

*Si hi Sancti, qui
Scythe? Si hi
sunt Catholici, qui
Cannibales?

This *Canniball*, or Roman-catholicke *Catesby*, hauing bethought him of the powder-plot for the blowing vp of the Parliament house, in generall rearmes breakes the case to *Garnet*: What if in some case the innocent should be destroyed with the guilty? He answers, they might, so that it were for a good able to recompence the losse of the innocent. And afterward the plot plainly propounded to him, not by way of confession, as his Proctors pleade for him, but in conference about it: as he voluntarily confessed before his death, that *Greenwell* with this *Catesby* was heard of him, not confessing, but consulting: yet if it had beene by way of confession (for his owne confession prooues the contrary) he should haue reuealed the plot, if not the parties, yea the parties also, if hee would follow the example of his fellow-confessors. *Bodin* doth relate an example heerein, how a Norman had a purpose to kill King *Francis*, yet afterward changed his minde, (thiese farre from such thoughts) and opens this sinne in his confession to a Minorite Frier, of his former, yet forsaken purpose: the Frier doth enioine him penence, and grants absolution: yet declares all to the King, and the Iudges of the Court of Paris cause him to be executed. But these who before had turned them from the true religion, and tutored them in the Schoole of rebellion, were so far from reuealing, as that their heads and hearts were with them to hope well of the accomplishing: *Gerard* gaue the Traytors the Sacrament to bind them to secrecy: *Hammond* in *Waterhouse* absolved the Traytors, the Treason reuealed:

* Libro 2. de
republica.

led: Oldcorne, alias Hall defends the plot being discour-
red, and willes the Catholickes not to be discouraged.

On Tesmond plotted with Garnet, and goes vp and downe
to raise vp Armes. The publicke writings of our state and
records heerein, with some of their owne confessions,
examinations, and subscriptions, are inuincible witnesses
against all the cauels of deprauing Papists, who labour to
cleere these their polypagmaticke Priests, from hauing
an hand in so hellish a plot, by desperate, and notorious vn-
truths. But it is manifest by the mouth of Time, & Truth,
that these Priests were priuie to the Powder plot, against
all Popish calumniations suggested to the contrary: and
these Lay Recusants hauing first suckt the pestilent poi-
son of this vheard Treachery out of the ill humors of Po-
pish doctrine, infused into them by the treasonable Tribe
of Iesuits, who teach Treason, and cause Traytors to be
canonized in Romes Calender:

Ex Actis publicis
Henrici Garnetti
Londini editis.

Vide edictum re-
gium promulga-
tum 15. Ianua.
Anno. 1606. ubi
expressum Iesuitas
esse Auctores, &
inuentores illius
proditoria Ma-
chinationis.

Ouid. Me-
ta. lib. { Proh Superi, quantum mortalia pectora ceca
Noctis habent: ipso sceleris molimine Tereus
Creditur effapino, laudemque à crimine sumit.

O Lord, what hearts possessed with the night
Of deepest ignorance, depri'd of sauing light,
Can grace with praise such deedes of darknesse right.

These politicke Priests, knowing these their Lay disci-
ples to be of turbulent, and treasonable Spirits, imitated
Gracchus striplings, stirring vp such as be offended alrea-
dy, making them their Captaines and Standard bearers,
while they might with security expect the hoped issue of
this fearefull Treachery. So that these Priests, next to the
Prince of the Aire, (who caused these children of disobe-
dience to worke vnder the earth) may challenge the chiefe
place, and precedencie in the Plot: and may say, *de locum*,
giue vs the place, you were the Actors, we Authors, com-
manding you to do all service for the Catholicke cause, to
aduenture your lifes & blood for replanting our religion,
to spare neither head, or member, but to strike at the Root,
to make such a confusion as might beget a new alteration;
to labor with *Esop*: frogs for a *Cicero*, an Italian Storke,

Quis tulerit
Gracchos de sedi-
tione querentes?

and stranger to rule heere, so to suffer no Protestant ruler, *nolumus hunc regnare*, we will have none such rule ouer vs, and for the effecting of it, you know our Doctrine, and practise.

Flectere si nequeo superos, Acheronta mouebo:

If we cannot preuaile with God above,

As low as hell shall our inuentions mooue:

And because some may thinke I doe them wrong, in giuing such badges, and aspersions to the Iesuited *flocke, in making them the Trumpeters of treason, and procurers, and practisers of King-killing, (an Art highly commended in their Schoole) I will take vpon me briefly to declare, how welcome Traytors be to that Tribe, and how highly by them they are commended, who of all the world beside are loathed, and abhorred.

* *Aequiuocans animal, penitusque Sinoniam proles: dolium municipium, tuba, fax, & Machina Martis.*

CHAP. V.

Papish applause of Traytors.



It is commonly knowen, that *Iacobus Clemens* a Frier vowed to kill *Henry* the third, the French King; this his treason he imparts to *Father Comelett*, and other Iesuits: *addunt calcarea*, they spurre him on to this villanie, by promising Abbacies, Bishopricks, &c. *Aut si defeceris, aut non successeris*, if faile in deede, which he did follow in desire, then to be graced with the glory of Martirdome, and Papall Canonization, and to haue a place about the Apostles *in heauen. The Traytor proceeds in his hellish proiect, and kills the King, and **Sextus Quintus* (the head of Rome) spoiles his braine, and spend his tongue to commend it, *rarum, inauditum, memorabile facinus, &c.* A rare, vnhcard, memorable exploit: a rare, vnhcard Panegyricke to commend a murtherer for shedding Royall blood. *Cecilium* that great yndertaker for *Ferres* would be ashamed to *patronize such parties: but Popes are past shame, and haue

* *Et calo donare scelus superisque beare.*

* *Sext. Q. panegyry in Consist. An. 1589.*

* *Opulchrum, & Sanctum facinus. Schola tota sonabit.*

* *Causa patrocini non bona peior.*

haue no blood in their cheekes, who will commend the shedding of blood: We ^d read, that when *Chastell* that wounded the French King, was examined, by whose teaching, and perswasion he had done it; answered, that he heard many say, that the murder was lawfull, because they called him a Tyrant: and being demanded, whether the Iesuits vsed to say so, he sayd, he had heard many of them say, that fact was lawfull, because hee was out of the Church, and excommunicated.

^d Rod. Botter. comment. pag. 109. & 106.

And one of them hath written a booke namely *Fran. de. Veron. Constant.* calling it, an Apology for *Iohn Chastell*, maintaining ^e *Chastell's* deede: In which worke, (he sayth) if *Harmodius*, and *Aristogiton*, *Scamola*, and *Brutus* onely for loue of their Country, hauing no other lights to goe before themⁱ, cast themselues into such danger by murdering Tyrants; what thinke you ought a Christian, and a Frenchman, and one that burnes with the zeale of *Phinees*, *Ebud*, and *Eliab*, to doe for the Catholicke Church, for which Christ died, and in which we are sure of saluation? And agreeably with him writes ^f *Bonarascius*, otherwise called *Carolus Scribonius*, hath the Pope (saith he) no power against the French King? shall *Dionysius*, *Machanidas*, *Aristotimus*, Tyrants, Monsters of the world oppress Fraunce, and shall no Pope encourage vp a *Dion*, a *Timoleon* to dispatch them? shall many monsters hold the Common-wealth in bonds, and shall no *Thrasibulus* mooue his hand? shall no man play the Souldier vpon this beast, meaning the French King?

Apol. pro. Io. Chastell.

^e Pag. 133. Et pag. 40. read Card. Allens apology for Stanlies Treason.

^f *Amphitheo.* pag. 101.

So the Iesuite ^g *Mariana* highly commends King killers, *Præclare cum rebus humanis ageretur, si multi, &c.* It were excellent, if many such, meaning King killers could be found: and commends such greatly, and prescribeth them also rules, and caueats in the poisoning of Kings, not to poyson them by meate, or drinke, least the King taking it with his owne hand be guilty of selfe-fellonie; but rather to be poysoned by his chaire, apparell, robes, after the example of the Mauritanian Kings, to be poysoned by sent, or contact: O hell hound, sprung from cursed, and cruell

^g *De rege.*

Caine, art thou a tutor of Parricide? how comes it that the Pope hath not called in this worke of that wicked wretch, and yet hath called in some others of his bookes? it argues King killers please him well, and he makes great vse of them.

To passe ouer forraigne Stories of famous Kings, destroyed by them (which in the next Chapter shall be touched) how was D. *Parry* encouraged, and animated (the appointed slaughterman of Queene *Elizabeth*) by letters to prosecute his intended mischiefe, and that from no meane, triuiall, or forlorne fellow, but euen from one of the Popes Cardinals? The tenor of which letter followes: Sir, the holinesse of our Lord the Pope, hath seene your Letter with credit enclosed, and cannot but praise your good disposition, and resolution, which you writ, holdeth to the seruice, and benefit publicke. Wherein his Holinesse exhorteth you to continue, and to bring to passe your promise; and that you may be the better ayded by that good Spirit, which hath induced you to this, his Blessednesse grants you full pardon, and forgiuenesse of your sinnes, and his Holinesse will further make himselfe a debtor to you, to acknowledge your deservings in the best maner he may: put in act your holy, and honorable thoughts, and looke to your safety: and I wish you all good, and happy successe: from Rome. 30. of Iannarie. 1584.

Yours to dispose, N. Cardinal of Cambray.

By which letter we may see their liking of such workes, and workers, euen their Pope praising such for their good disposition and resolution, which all godly Christians call abomination, and rebellion.

Non sic mordet onis, non sunt hac facta columba,

Sed lupus dilaniat, uiratrix amat improba cades:

No lambe so bites, no such deedes likes the Doue,

But wolfe will worry, bad ot bloodshed loue.

It is well sayd of *Primasius* *Nemo pericula suis peccat, quam qui peccata defendit, none sin more dangerously, then they*

^b In Rom. 2.
Defensio peccati
duplicat peccatum:
vitia quia
amant defendunt,
& malunt potius
excusare, quam
excutere.
Sen. epist. 116.

they which defend their sinne : how deadly then sinne they, who not onely defend it, but commend that crying sinne of blood, promising pardon of sinnes, for perpetrating most horrible sinnes : So that it puts me in minde of the saying of the painter to the Duke of Urbine, who being hired by a Cardinall to paint the picture of *Paul* and *Peter*, painted them with an high colour : the Cardinall thinking they were too high coloured, the painter answered, that indeede *Paul* and *Peter* while they lived, were dead coloured, and pale with preaching, but since they were dead, they were high coloured, blushing at the wickednesse of their supposed (and but supposed) successors, ashamed of the Doctrine, and practises of your Church of Rome, and that this shame had altered their colour. And sure all Gods servants, who haue the feare of God before their eyes, are ashamed, and abhorre such abominable practises. The cause (as *Bodin* saith) which mooued *Tacitus* to exclaime against Christians was, *quia Christiani afferturunt crimina, quae Ethnicis abhorrerunt*, Because Christians affect those sinne, with the Ethnickes doe abhorre : If *Tacitus* were now alieue, how would he exclaime against the Church of Rome, for animating people to commit such villanies, which all Ethnickes, (except sauaiges or Cannibals) abhorre, and condemne ?

Behold how *Rome* is degenerated from her primitive State, time was, she loathed such deedes, either to commend, or canonize Traitors.

Facta hac Roma olim, nec sancta, nec Ethnica, nouit.

Such workes in ancient times this Rome did hate,

In her first Christian, yea in Ethnicke State.

But now, *Quod natura nefas odit, doctrina capescit.*

Which nature most detest, Doctrine defend.

Yes, haue not some of them laboured to extenuate the deuillish deuise of these superlatiue Powder-traytors with these words, Alas it was the attempt of some few, and vnfortunate Gentlemen : vnfortunate as they count, because they failed in performance: or as others of them, These Catholics held the King, no King, or not their King, and ex-

pellanda

* *Quesiui Romam in Roma, & non inueni Romam. Facta est iam Roma lupana: or Roma Radix omnium malorum. Orci vicaria Roma.*

* *Roma nocens nocet, atque viam docet ipsa nocendi: iamque dolui cecidisse minus feliciter aulæ.*

petenda erat diuturna persecutio, a perpetuall persecution was to be expected: and *Eudemus* a Jesuite hath write to defend *Garnets* Treason, and rightly played the Dæmon: and haue not some others excused the fact of *Ranillacke* (one of *Marianus Schöllers*) who stabbed *Henry* the fourth, the late famous French King, (whose death neuer sufficiently to be lamented, and neuer of Kings sufficiently reuenged) with these pretences, *Fuit stoliditas regis ob susceptum hereticorum patrocinium*, It was the folly of the King for patronising these heretickes, meaning Protestants?

* *Wickef. Trialog.*
p. 14. 3.

So that I may define these Iesuits to be, * as one did define a Friet to be, *cadaver mortuum è sepulchro veniens, missum à damone inter homines*, a dead Carrion comming out of his graue, sent of the deuill among men: and truly such are rather monsters then men, who will commend, or command murther, applaud murtherers, and Traytors, who are *portenta virorum, viri portentorum*, monsters of men, or men monsters, *virī sanguinum*, men of blood, *virī occisionis*, slaughter men: and though in all professions some are bad, A *Cham* will be in the Arke, *Saul* among the Prophets, and * *Iudas* among the Apostoles, some may fall into murther, or Treason &c. Yet when such come to their end and punishment, they vsually confesse their fault to be in their nature, not in their religion, excepting onely Roman Catholickes, who seeke to fetch poyson from heauen, and to prooue murther by the Scripture:

* *Cum Iesu Iudas, cum Simone fur Ananias, in Templo Christi semper sunt quatuor isti. Ilyricus.*

* Onely I make a difference betwixt a Machi-
uillian Iesuite,
and an ignorant
Papist, who
though he be
not a sound
member of the
Church, may be
a faithfull Sub-
iect to Cæsar,
per possibile.

* 2. Thessa. 2. 7.

Dogmaticis atque Schola sunt hæc, non eripienda morum.

So that these cannot say with *Cassiodorus*, follow my doctrine, but not my maners, for both precepts, and practise treasonable.

And that I may giue a little tast, or touch of their practises in this kind (least I should seeme to condemne them without cause) I will in the next Chapter demonstrate, how that many Popes of Rome, (who are the heads of Popery, which is the ¹ mystery of iniquity) haue caused, and procured many Emperors, Kings, Princes, and worthy men

men to be greatly persecuted, and grievously killed. So that we may say to them as our Saviour to the Pharisees, I will send them Prophets, and Apostles, and of them they shall slay and persecute, that the blood of all the Prophets (with many Kings, Princes, and learned men) may be required of this generation.

Luke 11.49.50.

CHAP. VI.

A short Catalogue, or rehearse of certaine Emperors, Kings, and famous men, who haue beene persecuted by the Antichrist of Rome.



Cannot nor will not enterprize to declare all the particular persecutions of the Church of Rome against severall Kings, and Potentates, who distasted, and in some sort opposed themselves against their corruptions; for that would require a long Tractate to discover the miserable mischietes of the whore of Babilon,^m drunken with the blood of Saints, and with the blood of the Martyrs of Iesus Christ: for that were an endlesse worke, and the Spirit of truth might say to me, as to Ezechiel, ⁿ Turne thee againe, and thou shalt see greater abominations then these; I will confine my selfe to a few examples.

* Vide the tragedy of Traytors, cap. 7.
^m Reu. 17.6.

ⁿ Ezech. 8. 15.

The Emperour *Philippicus Bardaniss*, because hee commanded all Images to be remoued out of the Churches, by the counsell and consent of *Iohn Patriarke* of Constantinople, was denounced an Hereticke, publicly excommunicated by Pope *Constantine*, and commanded no gold nor siluer to be stamped with his Image, nor any mention made of him in their common prayers.

1. Emperors.

Visspergens.

Lodovicus Pine the Emperour, eight hundred yeares after Christ, was thrust out of his Kingdome by the French Cleargie and the Pope.

^o Sollicitato in patrem Gregorio pontifice Romano: Papir. Masson. annal. pag. 104.

Philip the Emperour by the procurement of the Pope

¹ *Wyspergens*. p. 319

² *Idem*. p. 324.

¹ *Nauclet*. p. 990.

¹ *Auentin*. p. 597.

¹ *Idem*. p. 598.

¹ *Henry the 1.*

Henry the 4.

Henry the 5. &c.
Emperors.

¹ *Pet. de Vinlib.* 1.
ep. 31.

² *Kings.*

² *Papir. Masson.*
annal. in Child.
pag. 83.
Bel. de Rom. pontif.
lib. 5.

¹ *Nauclet* p. 948.

² *Paral. wysperg.* p.
11.

¹ *Math. Par.* p. 223

² See *Alis & Mo-*
num. prope finem.

¹ *Pand. Collé.* p. 221

¹ *Nauclet*. p. 1024

² *Guicciard. hist.*
pag. 66.

Innocent the third, who said, ¹ Eyther he would haue *Philip* Crowne, or *Philip* his Miter; continually opposed himselfe against him, and stirred vp ¹ Count *Otto* against him, who miserably did slay him at Bamberge in his priuy chamber.

Henry the seuenth oppressed by the Pope and his Cardinals, stirring vp enemies against him, was at last poysoned by ¹ a Monke in the Sacrament.

I omit to speake of the other ² *Henries*, tragically vexed by tyrannicall Popes, the extremities and indignities whereunto they brought them, haue replenished the world with plentifull histories: The Emperor *Fredericke* the seauenth truely complaining, ¹ That the happines of Emperors was alwaies opposed by the Popes enuy.

Neyther haue the Kings of the earth found better vse, some of them by Popes deposed from their Kingdomes, as ² *Childericks* the French King by the Pope deposed, vnder pretence of stupidity, and thrust into a Monastery: *Philip* the first for matrimoniall causes. *Philip* called the faire for collating of benefices: *Rachis* King of the Lombards by Pope *Zachary* put into a Monastery, with many others which might be named.

Nay not onely by Popes deposed, but of their liues deprived. *Manfred* the King of Naples and Sicily, had the Duke of *Ariou* armed against him by Pope *Urbane* the fourth, by whom hee was slaine. So *Conradinus* King of Naples and Sicilye, being taken prisoner by *Charles*, brother to the French King, ² was miserably put to death by the Popes Counsell.

King *Iohn* of England ¹ was vilely vexed, and deprived of his Kingdome by the Pope and his Bishops, and the French King set vp against him, and at last was ² poysoned by a Monke.

Ieane the Queene of Naples was ¹ deprived of her Kingdom by Pope *Urbane*, who consented to ¹ her murder.

Gemin Otto the brother of the great Turke, being prisoner, was poysoned by the ¹ Pope, hired thereunto by ² promise

* promise of two hundred thousand Crownes, and the
 scamelesse coate of Christ: This Pope was Pope *Alex-*
ander the sixth, of which thing reade *Cuspinian* in *Baia-*
zet the 2. * P. Joui. hist. lib. 1. pag. 25.

Henry the second of England was by the Popes [†] ap-
 pointment whipt of the Monkes. † Mat. Par. p. 125.

Julian and *Lawrence* the Dukes of Florence, by the
 Popes & practise were assaulted in the Church at the time
 of the eleuation of the host, and the one greuously woun-
 ded, the other murdered. ‡ Conscio, & ad-
 nuente pontifice.
 Volater. pag. 51.

Henry the third of France, after many treasons of the
 Sorbonists against him, ^h was at last murdered by a Domi-
 nican Frier, which murder the Pope in a solenne oration
 extolled to the skies. h Meter. Belg. hist.
 pag. 494. 496.

Henry the fourth his successor, first wounded by *Cha-*
stell, a Disciple of the Iesuites, for which they were then
 banished the Realme: and afterward treacherously murde-
 red by a popish miscreant *Ranillacke*. This *Henry* assaul-
 ted by sixe Popes, *Gregory* the thirteenth, *Sixtus* the fift,
Vrbane the seuenth, *Gregory* the fourteenth, *Innocentius*
 the ninth, *Clement* the eight, the last having brought the
 King to be reconciled to the Church of Rome, ⁱ triumphed
 ouer him; and yet this King thus their owne, because hee
 seemed to fauor the Protestants, must die a bloody death.

The Prince of *Orange* lamentably murdered ^k by a Pa-
 pist, who for the said Parricide is highly commended by
 the Frier ^l *Surin*, his name was *Balibazar* or *Gerardus*.

Our late famous Queene *Elizabeth* (of happy memory)
 since the tenth yeare of her raigne, (about which time *Pius*
Quintus excommunicated her,) till her dying day was not
 free from the treasons of Papists, *Parries*, *Campions*, &c.
 the Popes with their adherents raising vp inuasions, and so
 farre as they were able laboured to haue wrought her de-
 struction.

Our high Soueraigne that now is, hath had experience
 in Scotland of Popish treason, and in England this Pow-
 der-plot makes it perspicuous.

I need not produce other examples which in all nations

Et 2

abound

3. Princes and
 Subiects.

† Liber qui inscri-
 bitur, de victoria
 Clemen. 8. de Hen-
 rico 4. gloriosè tri-
 umphantis.

k Divoib. de Bel.
 ciu. belg. p. 398.

l Comment. rerum.
 in orb. gest. p. 1122.

*Fredericke the 2.
Emperor by poi-
son, or by a pil-
low, destroyed by
Manfredus, by the
meanes of the
Pope, who daily
desired to destroy
him. Cusp. in Fre-
der. 2.*

and there writes
that not long be-
fore 4. Conspira-
tors apprehended,
who should haue
made away the
Emperor, confess-
ing that the
Pope did set
them on worke.

* *Supra 30000.
homines trucidati.
Jacobi. Aug. in hi-
storia. anni 1572.*

* Their spirituall
Father fattened
both with the
milke and blood
of the flocke.
*m Annal. lib. 7.
fol. 683.*

*n Genebra.
Guicciardine saith
of Pope Alexan-
der the 6. hee ne-
uer did what hee
said, and his son
Borgia neuer said
what hee meant
to doe.*

abound, of high personages and Peeres destroyed by po-
pish hands, The Viceroy of *Rouen* under *Leath* the third
Emperor, with his sonne slaine by the Popes faction. The
Prince of Condie poysoned. *William* Prince of Auranc
slaine by a Popish villaine. *Charles* the King of Spaines
sonne, because he was thought to fauor Protestants, made
an end of by their inquisitors. In a word; let the * Massacre
in Paris, in which were destroyed in a night and few daies,
many noble and religious Protestants, among the which
Noble *Caspar Colignius* slaine. Let the fires and faggots
in England in *Queene Maries* reigne, in which were cru-
elly burned many zealous and deuout Christians, who for
the Gospels sake sacrificed their blood in fiery flames, and
wonne the glory and Crowne of Martyrdome. Let this
Powder-Treason intended by Popish people, ratified by
popish Priests, in which they intended to haue made a ge-
nerall martyrdome. Let the Spanish Inquisition which
hath put to death with exquisite torments many thousand
people. Let these foure speake for all, and surely they will
speake that, or more then that which *Eberhardus* the Arch-
bishop of Saltsburge, a good old man, once spake, who
when he had knowen ten Romane Bishops, and had dili-
gently marked their practises, vnder *Fredericke* the first,
Henry the sixt his sonne, and *Fredericke* the second his ne-
phew for fifty yeares together, deciphered or described
the Pope for a rauinous * wolfe vnder a Shepherds weed,
compounded wholly of Auarice, Luxury, Contention,
Warres, Discord, and desire of Rule, with such like attri-
butes; whose oration at large is extant in *m Auertine* a Ro-
man Catholike writer. Or will speake that which the Poet
Massenius writes of Pope *Iulius* the second, as great a
bloody sucker as euer reigned in Rome, by whose meanes
in seauen yeares 200000 Christians were destroyed; of
this Pope the Poet hath this Epitaph;

*Genui eni patrem, genatricem Gracia, partum
Pontus & unda dedit, num bonum esse potest?
Fallaces Liguress, & mendax Gracia, ponto
Nulla fides, in te singula solam habet.*

Thy

Thy Father Genoan, Mother Grecian borne,
In Ocean Sea, can goodnesse thee adorne?
Genoans are full of fraud, Greece lyes maintaine,
In Sea no trust, all these in thee one raigne.

So that I will end this point with this obseruation, that *Mahomet*, *Phocas*, and *Boniface* the third, who first had the Title of vniuersall Bishop, liued all about the same time: So that Mahometisme, Popery, and murthering of Christian Kings began all at once, and now conioyned in one. And all the people of Great Britanny haue cause to thanke God that they are free from this Head, the Head of these mischiefes, and I would the land were free from all his members; yet they are among vs, as *Labans* Idols P in *Jacobs* tent vpon Record, not by allowance: and many wish that such a voice might eccho in our Soueraignes eares (who is a mercifull King) as once came from the Smiths forge to the hearing of the *Landgraue* of *Hesse*, a mild Prince, the Smith striking his iron saide, *Duresce inquam, duresce, utinam & Langranus durescat*, waxe hard, waxe hard, would to God the Landgraue would waxe hard: So it might bee wished that the sword of Iustice were sharper against seducing Iesuites, that their haunts and harbors were stopt, places of entertainment scoured, and the femall Hierarchy, which breeds many, were put downe: for these serpents will first tempt *Eue*, the weaker vessell; and women soone induced, hardly reclaimed. So should God be serued with more holy deuotion in true religion, and our King and Country be freed from treason and rebellion.

o *Magdeburgens.*
Cent. 7. col. 21.
Anno. 607.

P Gen. 31.

q Oib. meland.

* *Oramus gladium Domini, & Gideonis nostri.*
The Harlot *Theodote* chaekt *Socrates*, saying, her power was greater then his, for she allured many of his Schollers, he none of her louers. so this popery is a *Theodote* or *Dalila*.

Ec 3

CHAP.

CHAP. VII.



Have a little touched the persons, as well Authors as Actors, shewing that originally and ordinarily this sinne of Treason flowes from the sinke or sea of Rome, because Cardinall *Bellarmino* would outface the world with, It was neuer heard of from the Churches infancie, that any Prince, though an heretike or persecutor, was murdered by the ^{*} Popes command or allowance: when it is shewed that not only allowance or recognizance, but consent, content, yea head, heart, and all haue ioyned together in the destruction of Princes: so that I may say to him, *Tute-lepus es, &c.* He hath deliuered many treasonable positions, of deposing, degrading, exciting Armes, &c. and can a traytor be vnwelcome to him? it may be so, for; *Proditores etiam ipsi, qui mercede conducunt, iniusti sunt*, Traytors are hated of them who hire them, but they like the treason, if effected, and many times the ^{*} traitors too, and euen canonize them for good members, whose pedigree in the hangmans heraldry is knowne to be base murderers, and abhorred traytors; it Is very strange, *Inuen. { Si fur displiceat Vervi? homicida Milani? }*

I had rather say with the Prophet *Osee*, As theeues wait for a man, so the company of Priests murther in the way by consent, for they worke mischief: and may say of their Priests as an olde Poet speakes of their Pope.

Illyric. { Qui fore debuit gratia datum, vet. Poemat. { Factus est ecclesia ablatum: }

Of Grace who should be the Dative case,
Is now become the Ablative of grace.

A Bishop or Priest should be no ^{*} striker or fighter, no warrior, no man of bloud, no tutor to Traytors, no teacher of rebellion, to publish doctrine of King-killing: Oh but will some Iesuite reply, It is abhominable to kill a King: marke their euasion, or ^{*} equiuocation: but a King excommunicated, or at least deposed by the Pope, is no King,

^{*} In his letter to Blackwell.

^{*} *Sixte iaces tandē nostri discordia facti.*

^{*} *St. Becket, St. Saunders, both Traytors. Baron. Martyrolog.*

^{*} *Hose. 6. 9.*

^{*} *1 Tim. 3. 3.*

^{*} *Equiuocatio simulatio oris cum mentis perfidia.*

King, no King in popery: then if he command, take * him by the throat, presently

In hunc Turba ruunt luxuriosa ———

They will haue some desperate *Ranilliacke*, *Chastell*, or *Gerard*, to touch the Lords Annointed. Iesuites will compass Sea and land, *Sollicitando*, *pollicendo*, as *Simo* chargeth *Crito* in the Comedie, solliciting, promising, and persuading, no obedience is to be giuen to Kings excommunicated or deposed, as *Parsons* and *Campion* did after the Bull of *Pius* the fift, and what followes? Rebellion in the North, *Hec Cornua quibus ventilabis Israel*, These are the hornes which proceed from Papall Bulles, rebellion, treason; which if at any time it succeeds according to their expectation, they triumph in it, and say, *Hic digitus Dei est*, It was the Lords worke: and as * *Salomon* of the wicked, They reioyce in doing euill, imitating *Dyonisius*, who after the robbing of a Temple, finding the winde and weather fauourable to his shippes, burst forth into this hellish voice, *Ecce dii approbant sacrilegium*, Behold the gods approue of our sacriledge: but let them know, that at last, though perchance too late, they shall finde and confesse,

Inuenerunt
sat. 13.

Nec surdum, nec Tiresiam quenuquam esse doctum.

God is not deafe, or blinde, he sees all sin,
Abhors all finners, who delight therein.

And therefore (you of the Church of Rome) who are, or should be guides for the blinde, * iustrectors of them who lacke discretion, teachers of the vnlearned, hate and abhorre your former doctrine, the doctrine of Deuils, in teaching disobedience to Gods Annointed, or to be your selues actors, authors or fautors of so abominable practises, as King-killing: for know this, Religion with bloud builded, will be in bloud buried: and that voice from heauen concerning this Babilon shall bee verified. *7 Reward her euen as she hath rewarded you, and in the cup that she hath filled to you, fill her the double: For the Lord will condemn this great whore, which corrupes the earth with her fornication, and auenge the blood of his seruants shed by her hand.*

* *Potentiores, cum rogant, iubent. Cuius potest accidere, quod cuius potest.*

* *Prou. 2. 14.*

Prosperum scelus vocatur virtus.

Faux his speech, It was not God, but the Deuill that hindered the worke.

* *Rom. 3. 20.*

* *Reuel. 18. 6.*

Reu. 19. 2.

And

*Nemo impune
malus.*

² Plal. I. 6.

^{*} Greg. lib. 32.
moral.

Pope Innocent the
4. heard this voice
a day before his
death, *Veni miser
in iudicium Dei.*
So these.

^a Rom. 9. 18.

^b 1. Cor. 10. 6. 11.

^c Sen. Prou. ruina
precedentium do-
cet posteros.

And you who style your selves Lay-Romane-Catho-
likes, behold the persons, plotters of this treason, brought
to a miserable confusion. Consider, *actum scelerum, obitum
sceleratorum*; the birth of their treason, the death of these
traytors, God confounding both *scelera*; & *sceleratos*, the
actors and their actions; Gods eyes are pure and abhorre
such practises, and likes not such who walke in the coun-
sell of the vngodly: for both the workes and the way of
the wicked shall perish. As for the final and eternall doom
of the Iudge of quicke and dead, vpon these dead Malefa-
ctors, it belongs not to vs to search after it; and say with
^{*} Gregorie, *Diuina iudicia nesciuntur, non audaci sermone
discutienda sunt, sed formidoloso silentio veneranda*; Gods
iudgements are vnkowne to vs, and are not rashly to be
spoken of, but with fearefull silence to be reuerenced: he
^a will haue mercy vpon whom hee will haue mercy. They
that were apprehended, satisfied Iustice on earth, (yet
mixed with mercy) so that for the persons I haue no more
to say, but end this in the Apostles wordes, ^b *Now these
are examples to vs, to the intent wee should not lust after euill
things, as they lusted*; and are written to admonish vs, to
beware of sinne, and aboue all, such capitall and crying sins
as these. *Sequitur Rebelles ultor à tergo Deus*, Gods plagues
and punishments hang ouer Rebels heads, ^c *Ex vitio alte-
rius sapiens emendat sumus*, and therefore let others harmes
make all beware to flie from this sinne of treason, as from
a serpent

CHAP. VIII.

3. The Causes.

^{*} *Nequitie classes
candida vela fo-
runt.*



HE moriues or inducements which pro-
uoked these Practisers and Conspirators
to inuent this Tragedy, was onely, and
meerely ^{*} religion: they were no banke-
rupt persons, or discontented vpon occa-
sion of any disgraces done vnto them; for
then

then it might haue seemed a worke of reuenge: but it was onely (as they confessed) the cause of religion, which moued them to this Treason. A deplored and desperate religion which must stand for a stawking-horse to practise rebellion. This colour of religion, like the Fowlers glasse and feather, serues to draw some within the reach and net of treason, to lay snares to catch the children of God, and bring them to destruction. Grace vses no sword, Faith no knife, the Church no bloudy tooles,

Non mandando homines, Christumq; fidemq; docere:

Ecclesia arma ara, non laniena macelli,

The Church by force the faith did neuer plant,

Her Altar-prayers her Armes, she shambles want.

But the * Church of Rome vses these tooles, when their prayers can doe no good they fall to weapons, and would seeme to doe the Lords worke, in the destroying of the Lords people: farre better were it for them to follow the counsel of ^d *Elias*, to try themselues whether they be *Baals* Prophets or no? to call vpon the name of their God, to prepare a sacrifice, and see if the Lord will send a fire from heauen, as hee did for ^e *Elias* to manifest the trueth of their cause and religion: but their prayers are so bad, inuocating dead Saints, and adoring dumbe Images, that though they cry like *Baals* Priests from ^f morning vntill noone, not a voice or word can they get from their wooden gods, no fire from heauen; then they will fetch fire from hell, the hope of the plantation of their Romish religion shall be the ruine of an whole nation: for, *Non stetisset nostra Troia, si cecidisset noster Priamus*, for our Land could not haue stood happy, if our *Priamus*, Prince, Peeres and Parliament had beene destroyed, as they intended. And indeed a long time these Pope-Catholike men haue vsed a pretence of religion, by which goodly vizard they haue practised most horrible butchery, cruelty, and abomination. It is lamentable which is of late ^g reported of *Ferdinandus Mendoza* a Spanish Catholike, who with his cruell company in *Westphalia*, spared neyther sexe nor age, no not them which submitted themselues: ripping vp

Ecclesia non propagatur armis, sed propugnatur. Bloud-red murther, and blacke conspiracy in white robes of religion.

Preces, & pietatis olim Christianis artes, hac arma fuere.

* They make their Church *Acheldama* a field of bloud.

^d 1 King. 18. 24.

^e 38.

^f 1 Kings 18. 26.

A cruell and carnall religion sauouring of a reuengefull spirit. ^g *Polanus: Non est humano sanguine cretus, illum sed genuit praeuicis cauitibus horrens Caucasus, hyrcanæq; admovent Ubera Tygres. Virg. Aenead.*

womens bellies, taking out their infants, and hung them about their Mothers neckes, compelled the men with long famine to eat their owne children, with such brutish butchery as is abhominable.

And so the Pope when he sent his secular armes the Spaniards among the Indians, vnder a faire errand to winne them to religion, they vsed them in an heathenish, yea hellish cruelty; roasted them with fire, worried them with dogs, &c. so that in forty yeares space they destroyed (as some write) fiftene millions of men, that is, 150 hundred thousand, wasted and vnpeopled fife times as much ground as all Spaine containeth: *But woe it them that build vp Sion with blond, and Ierusalem with iniquity*, saith ¹ Micah, *Whose hands are defiled with blond; the Lord will prepare them vnto blond, and blond shall pursue them; except thou hate blond, euē blond shall pursue thee*, saith the Lord by the mouth of ¹ Ezekiel.

But these imitate *Iulius Caesar*, (the first Emperour of Rome) who held a sword in one hand, and a booke in the other, with this Motto; *Ex utroq; Caesar*. So these Romanists will hold a sword in one hand, and a Bible in the other, changing the word, the sword of the spirit, into a materiall sword to murder mens bodies: but *Caesar* who shed much blood abroad, had his owne blood shed at home. Yet *Caesar* was farre of a more mercifull mind, for as ¹ *Austen* speakes of him, Hee gloried in nothing so much, as in pardoning his enemies, and gratifying his friends.

Or they follow blood-thirsty *Cyrus*, who at last was slaine by Queene *Tomyris*, and his head cut off, and put into a vessell of blood, with these words; *Sanguinem sitisti, nunc sanguine saturatus esto*, Thou hast thirsted for blood, now drinke thy fill: so these thirst for blood,

Quem bibit hic auide, quā bibit ante merum:

As greedily he drinkes mens blood,

As men doe wint, and thinkes as good.

But *David*, because he was a man of blood, might not build God a materiall Temple, and will you build Gods spirituall Temple with bloody hands? God abhorres blood-

Read Dr. White
way to the
Church. 1. part.
pag. 360.

¹ Polanus ex Bartholo. Casa. Span. Colo. pag. 2. 3. &c
¹ Micah. 3. 10.

¹ Ezech. 39. 3.

¹ Ezech. 35. 6.

^m By Brutus and Cassius in the Senate house of Rome.
² Austen. ep. 5.

blood-thirsty and deceitfull men: *Demon non est auctor eius, enim est ultor*, God is a reuenger of such villanies, and what he affects, he will effect by good meanes. And therefore though Papists colour this treason vnder the cloke of Religion, and for the good of the Catholicke cause, the Lord^o will say to them; I know ye not, Depart from me, ye workers of iniquity. Then shall they couer themselves with confusion, as with a cloake. And truly these fiery and furious Iesuited Roman Catholickes, maske and shroud their faction and treason vnder the cloake of Religion, as the *Dominicans* lurke vnder our Ladies frock; crying out, The Catholicke Cause, and for the good of the Church; so that we may say, as once wittily *Erasmus* demanded, VVhat is Charity? answered, It is a Monkes cloake, for it couers a multitude of sinnes: So what is Popery? It is a cloake to couer a multitude of sinnes; and (as they say) Puritan schismes are sown together with Sisters. threed, so Popish schismes are patched together out of the cloake of Rebellion, yet vnder the mantle of Religion: yet so farre are these people from being ashamed of these things, or reclaimed from such practises, much lesse to repent for them, as that being apprehended for them, or hauing accomplished their deuices, they are still insensible of sorrow, contrary to all other Malefactors; for as the Poet,

o Luk. 13. 27.

p Psal. 109. 19.

quid fas,
Iuv. } Atq; nefas, tandem incipiunt sentire peractis
} Criminibus:

How good, or bad, their deeds were, they then see;
When once their mischiefes accomplished be.

But these would with *Nero* laugh, and leape to see our Cities on fire: and as *Guido Faux*, the foreman of this fiery stratageme, being demanded, what hee would haue done, when as he had put fire to the powder, said; Goe see the sport in the field: A voice fit for a villaine, or a cruell *Vitellius*, who said, as *Tacitus* records it; *Se panisse oculos, spectata inimici morte, nempe Blasius*. He did feed his eyes with the dead spectacle of his aduersary *Blasius*. But *Cesar* wept when the head of *Pompey* his enemy was presented to him,

Bloodthirsty men
do hate the righteous.

Pro. 29. 10.

1 Tacit. Hist. lib. 3.

* Plutar. in Caesar:
id em dixit non mi-
hi placet vindicta,
sed victoria.

saying; *Ego Pompeij casum deploro, & meam fortunam metuo*
I lament Pompeys fall, and feare mine owne fortune: but the
enemies of *Sion*, as they haue Crocodile eyes to weepe
and laugh at murdered objects; so they haue deuouring
mouthes, and teeth to water after such preyes. I will not
iudge all of them to be of so bloody a disposition: for I
presume some Iesuites, and Priests, and Monkes, are like
Aristippus, looke for nothing but meat for their belly, and
a maide for their bed; little busie their braines with o-
ther matters: or some may follow their study, which yet
is not vsuall, especially among the secular Priests, whom
the Iesuites call; *Ebrios, stultos, illiteratos, Ecclesia excre-
menta*, Drunkards, Dolts, Dunces, the excrements of the
Church: and the same secular Priests brand the Iesuites
with infamous markes, *Statistae, Atheistae, Machiavelistae*,
quot Iesuita, totidem Iuda, Statists, Atheists, Machiauelists,
So many Iesuites, so many Iudasses. But indeed the least
medlers in these matters are the Monkes, and therein to be
commended; who if they were as carefull to feede their
braines, as their bellies, I should thinke them the best of
the bunch: but herein they are faulty, being onely as the
Poet,

¶ Quodlibet 1.
Art 2.

¶ Import. Consider.
pag. 3.

¶ Natos homines ab-
domini.

¶ Rich. Dunselm. Phi-
losoph. 5.

Epicuri de grege porcos: Horat.

Most of them sordide and stupide fellowes, without any
industry in labour, or generosity in life. And as long ago it
was written of them,

Liber Pater praeponitur libro patrum;

Calicibus epotandis, non codicibus emendandis,

Indulget hodie studium Monachorum,

Cantus ludentis, non planctus lugentis,

Officium efficitur Monachale.

Greges, & vellera, fruges & Horrea,

Porri, & olera potus & patera,

Lectiones sunt hodie, & studia Monachorum:

In a word, thus:

One *Bacchus* more they loue, then *Muses* nine;

They fat their bellies, while their braines do pine.

But to leaue these, whom the Pope least loues; for the
Iesuites

Iesuites are his *Pulli, & pappi*, His Minions and Darlings, he knowes them by their hands, as the Eagle knowes his young ones by the eyes; a pen in one hand, and a ponyard in the other, to write for him, and to fight for him. We will accuse no more, but the parties in view, whereof *Faux* should haue beene the Executioner; and as they say, An hangman must haue a cruell heart: so this appointed wretch had a cruell heart, to count such a fight as this should haue beene a sport: and when he was apprehended, he discouered no signes of sorrow or repentance, except onely that he repented for not being able to performe it.

Faux speech, that the Diuell, and not God was the discoverer of it.

*Nil Christus Domini, nil illi proxima Coniux,
Nil Princeps Carolus charus, spes altera Regni,
Vtraq; nobilitas pietate insignis, & armis;
Maiestasq; loci, veterum tot Curia regum,
Nil hac crudeli potuere obstare furori?*

Our royall King with his illustrious Sponse,
That *Phoenix* gone vnto a better place; (Grace,
And next succeeding hope, Prince *Charles* his
The noble Peeres, the Prelates of Gods House;
And other Monuments, which might well rouse
More feare, then fury: yet this vile Consort
To blow vp all with powder, counts it sport.

Prince Henry then living.
Decus olim, nunc dolor orbis, as Huntington. Hist. lib. 7.
said of Henry the first of England.

The vertues (indeed vices) which were in *Tigellinus*, *Neros* Secretary, were, as *Tacitus* names them, Cruelty and Luxury: so these abounded with the first, if not with the second. And yet they had no cause to mone them to such cruelty: One of the specials of them, *Percy*, a Pensioner in an honourable place; the others with worship & wealth in the Common-wealth, no penall Lawes vrged vpon them, with many other prouocations to peace, and amity.

Improbis à nullo flectitur obsequio.

*Quorum si singula duram
Flectere non poterant, potuissent omnia, mentem:*

If some of these could not, yet all conioind;
Might well haue turnd to loue, a Lyons mind.

But all could not: for howsoeuer they made a shew of obedience, it was counterfeite; *Ore tenuis*, Honouring with lippes, not hearts. They surely had receiued the Present of

Some being about wicked purposes, doe bow downe their heads, and their inward parts burne with deceit.

Eccles. 19. 25.

their Pope, long agoe sent to his deare Children here, namely the five wounds of Christ with this poeſie; *Fili da mihi car tuum, & ſufficit*; My ſonne giue me thy heart, and it ſufficeth. *Rome* had their heart, *England* their hate; and wee might of them haue complained (had not the Lord helped) with the Prophet *David*; "Thou haſt made the Land to tremble, and haſt made it to gape, heale the breaches thereof, for it is ſhaken: Thou haſt made vs to drinke the wine of giddineſſe.

" *Psal. 60. 2.*

3:

* *Mar. 26. 25.*

Adulatio fallax, crudelis eſt.

Aug. lib. 2. contra. lit. Petil.

* *Math. 7. 10.*

A Equiuocationem eſſe vitalem artem, & bonam prudentiam, & ideo Martinus Nauarrus Aſpilcueta tractatum de equiuocatione, in gratiam Jeſuitarum ſcripſit.

7 Nauarr.

9 Conſil. lib. 3. de Regular. conſ. 1.

Yet theſe could flatter with *Indas*, *Aue Rabbi*, Haile Maſter, or, * Maſter is it I? Yet for all Syren-ſongs, let vs looke to our ſelues; for *Vix ſidua affectus, quorum diuerſa fides*, ſaith *Chryſoſtome*: VVhoſe faith is different, their fidelity is doubtfull: Their words ſweeter then hony, yet *Vulpina canda ſemper praeſinet, rictus, & rugatus Leonem prodiit*; The Foxe may be knowne by his taile, the Lyon by his iawes, clawes, and roaring; * By their fruites ye ſhall know them. Truſt not their ſugred ſpeeches, for they haue learned the language of the Low-Countries, I meane of hell; their art of equiuocation, to ſpeake one thing, and meane another; and you know by equiuocation, *Indas* and Jeſuits, may be taken for honeſt men.

And how can their fidelity be good? (I meane them of their Clergy) for as euery popiſh Biſhop is ſworne obedience to the Pope, and See of *Rome*, and to defend to death *Regalia Sancti Petri*; The Regalities of *Saint Peter*: ſo in the *Engliſh Colledge of Rome* it is a Statute-Law, or papall conſtitution, that whoſoener doe enter into it, hee is bound to ſwear, after certaine yeeres (being perfectly Jeſuited) to returne into *England* for the defence of the Catholicke Faith, and there publickly or priuately to preach the ſame. Now their Faith, which they call Catholicke, granteth to their Roman Church, power to free ſubiects from all duty of obedience; as doth appeare in the foure-teene ſection, and ſeuenth Chapter of their late Councell of *Trent*, from which fountaine ſhewes Tocaſon: So that they will not ſubmit themſelues to any Proteſtant King in any loyal and faithfull allegiance, as did in ſome late appeare

appeare in refusing the Oath of Alleagiance; wherein his Majesty specially aimed, *Separare pretiosum a vili*, As the Lord by *Jeremy*, to separate the precious from the vile, to discerne and distinguish the *Pseudocatholikes* of this Climate, from others of his sound and faithfull subiects: And how I pray you was this oath impugned, by the Popes Briefes, by *Belarmine*, and others, accounting it vnlawfull, prohibiting all Popish Sectaries to accept it? which oath yet specially touched their alleagiance to the King against the Popes primacy pretended in temporall things, and but little the supremacy in spirituall things: so that they who are thus rooted, and vnmoueably grounded in all the mysteries of the Church of *Rome*, beleeuing the Pope, the supreme Head of all, hauing power to excommunicate Kings, to depriue them, to absolue subiects from alleagiance, to giue authority to kill Kings, and accounting such deeds done meritorious, are *Clancularij proditores*, Clancular Traytors, Schoole-Traytors; who though they liue *Uespertilionum instar*, Like the night-birds in obscurity, and neuer reduce their Theoricke into Practick, yet are they Traytors in *Esse*, though not in *Actu*. But to leaue these, and to returne againe to our Powder-men, Traytors both in *fore*, and *fieri*; *Clancular* at first, their Chamber was a Mine vnder the Earth, but being discouered, then they shewed themselves, *Damones meridiani*, Noone day Diuels, and were ** Sagitta valantes in die*; Arrowes that flie by day: for perceiuing their purpose discouered, and treachery preuented, and disappointed of their priuate blow and blast, which should haue beene acted in ** secret*; now they resolute to runne a desperate race, and practise a publicke rebellion: And so gathering their Catholicke Company, and pretending the quarrell of Religion (which they thought had had the vertue of a snow ball, to encrease their number by tumbling vp and downe) and hauing gotten such provision of Armor, Horses and Powder as time would permit; they ranged about, as open, and auowed Rebels: The story whereof I omit to rehearse, because it is vulgarly knowne, and in a ** Booke* at large rehearsed.

Well,

** Ier. 15. 19.*
Occasioned to
exact this lawfull
oath vpon this
Powder Treason.

Clerkes haue no-
thing to doe with
Crownes: Religi-
on turned into
Statisme, will
prooue Atheisme.
B. Lincolne.

** Psal. 91. 5.*

** Dolus Apocry-
phus.*

** Called A dis-
course of this
late intended
Treason.*

*Quicquid delirant
reges plebsur
chiri.*

*Adagium in epi,
qui callide sua ma-
lefacta in alios,
regiunt. Erasmi.*

* Gen. 10. 9.

* Ierome.

* Psal. 91. 3.
Escaped out of
the snare of the
Fowlers, the snare
is broken, and we
are deliuered.
Psa. 124. 7.

Well, the Catholicke cause moued these to this curse^d Treason, in which impiety behold their policy; for if their villany had succeeded, (which God in his mercy preuented) they had deuised to haue laid all the blame vpon the Puritans. The poore Puritans must haue the shame of Papists impurities and impieties: Herein they shewed themselves to be *Neroes* brats, who when he had set fire on the City, laied the fault vpon the Christians, as *Tacitus* writes of him; or as in old time, in the dayes of the ten persecutions of the Primitiue Church, if any thing had befallen the world, euen by Gods hand, as plague, or famine, &c. all reproaches were put vpon the Christians, and crying out; *Christianos ad Leones*, Cast the Christians to the lions: A shamefull and shamelesse shift, to translate the infamy of so odious a fact vpon the innocent: but it verifies the Prouerbe, ^b *Hoc calciamentum consuit Hystiani, Aristagoras induit*, *Hystianus* hath sowne the shooe, and *Aristagoras* puts it on: but thanks be to God, *Inciderunt in foueam quam fecerunt*, The fact and fault, was knowne to be their owne, and brought these delinquents to a shamefull fall.

Another policy they had pretended, appointing an hunting match against the time of this treacherous designe, thinking with *Esaie* to haue brought dainty Venison to their Father, not *Isaacke*, but *Antichrist*, and to haue surprized the person of the Lady *Elizabeth* (now the Princely wife to the Countie *Palatine of Rhine*): Thus they shewed themselves right *Nimrods*,^c who was a mighty hunter, and in name also Nimrod-like, (who is by interpretation a * *Rebell*) rebellious hunters, or rather Fowlers to lay such snares, but yet all may say with the Psalmist; ^d *The Lord hath deliuered vs from the snare of the hunter, praised be his goodnesse for ever.*

But to passe ouer their policy in this worke of impiety, painted ouer vnder a pretence of restauration of religion: Is murder and massacres the seed of *Rome*, from which these feedes-men would fetch Religion? will the darnell of death produce the seed of life? For the publike good Gods seruants haue wished themselves to be anathematized, but
neuer

neuer others. Can Gods Church be wonne, or woed with
 swords, and armes? Indeed *Philip of Macedon* led an Ar-
 my against *Bizantium*, and said; that hearing of the beauty
 of the City, he was come to make loue to her: but the O-
 rator tels him, It was not the manner of Louers to wooe
 with instruments of warre, but musicke. The City of Gods
 Church will be wonne with no warlike Engings, the wea-
 pons of our warfare are not carnall, ^f saith *Paul*; The
 Church of Christ was neuer planted by blood, except pas-
 siuely; and so * *Semen Ecclesia fuit sanguis Martyrum*, The
 blood of Martyrs, the seed of the Church: But these par-
 ties would build vp their Church with blood actuely, as if
 lately they had passed from *Mount Gerizim*, to *Mount E-*
ball, to curse, and consume all. It is a weighty and worthy
 worke to plant the Gospell, the glad tidings of peace, and
 no better way to doe it, then by prayers and peace: but in
 this worke the Papiſts euer vsed the wrong toole, labou-
 ring to make men *Harodes vinea, ex harodes vita*: Dispos-
 sesse them of life here, howsoeuer hereafter. If their arts
 faile, their armes follow: fit souldiers for *Bacchus*, who is
 described with Bulls hornes, *Semper paratus ad feriendum*,
 Alwayes prepared to strike, and fight; but it is a pretty
 saying of one; *Nemo ita tenetur inter duo vitia, quin ei exi-*
tus patet absq; tertio, No man is so included betwixt two
 vices, but he may get out without making a third. If these
 men were so confident of the truth of their Religion (and
 none more confident then the ignorant) why did they not
 follow the Counsell of truth it selfe, ^h If they persecute you
 in this City, flie into another: yet they had no cause to say
 so truly; why did they not forsake all, and flie to *Rome*?
 there were their hearts, what did their bodies here? Or if
 with him, they would first kisse their Father and Mother,
 before they would follow Christ, had a naturall affection
 to the things on earth; yet why were they not willing with
 the Apostles to submit themselves to the higher Powers
 in bodily obedience, but in spirituall seruice, to say with
ⁱ *Peter and Iohn*; Whether it be right in the sight of God to
 obey you, rather then God, iudge ye.

* *Philoftratus.*

^f 2 Cor. 10. 4.

* *Tertullian.*

Quo magis san-
guinis effusum, eo
magis effloruit Ec-
clesia.

Cyprian.

^h *Deut. 11. 29.*

Theologi Ro-
mani argumen-
ta ferrea, & ignea
Spirant, vñ Scrip-
ta atramento, sed
Sanguine.

^h *Math. 10. 23.*

Luk. 9. 59. 61.

Valedicere jis qui
domi sunt

ⁱ *Act. 4. 19.*

2 Iudg. 3. 15. 21.

1 2. King. 9. & 10.

3 Iosh. 1. 2. 9.

But how comes it to passe, that such Lay-Papists of small knowledge, and lesse grace, should take vpon them to be reformers of Religion? Were they extraordinarily called to this worke, as ^k Ebnud was to be a sauour to *Israel*, in destroying King *Eglon*; or as ^l Iohn in killing *Ioram*, and the stocke of *Achab*? had the Lord said vnto them, as to *Ioshua*, ^m Arise, goe ouer this *Jordan*, feare not, nor be discouraged; for I the Lord thy God wil be with thee, &c. They write indeed, that God and man had concurred, rather the diuell and his Angels had consented, *Indas* heart, *Esaues* hand, and *Achitophels* head had all conspired.

*Concurrere homines, sed quales? quippe profani,
Impuri, infames, scelerati, sanguinolenti,
Horribiles medici, funesti, seditiosi,
Tales demissi calo censores?*

A true combind, but who? prophane, impure, Infamous, wicked; such as all would cure With blood, and fire, Phisitians that with powder Would blow vp all diseases: cry yet lowder, Heralds from heauen these sent the Church to plant, If God sent such, then God good men doth want: If such be good, in hell ill men are scant.

2 Psal. 11. 5.

2 Exod. 23. 7.

But the Lord gaue such no Commission, for, such wicked, and ⁿ him that loues iniquity doth his soule hate: the Lord ^o will iustifie no wicked men: nor imploy them in any wicked action. But these had their Commission from the deuill, and were at his command set to this worke, and might say with *Chrysalus* in *Plautus*.

1 *Plautus* in *Bacch.*

*Insanum, magnum molior negotium,
Perseque possim velle ut emolior.*

A mad peece of worke I goe about,
And feare I shall not doe it as I ought.

*Muli mutus se
scabunt.*

And because they failed in the performance of it, therefore *manus manum fricas*, one Traytor betomes an other, alas vnfortunate Gentlemen, grieuing that it was their ill fortune to haue their hopes frustrated: for it is very true which ¹ *Suetonius* obserues, conspiracies discouraged, will not be credited, or will be impayed by report, *nisi accisis principibus,*

1 *Sueton. in vit.
Domit.*

principibus, vnesse the Princes (the objects of their mischief) be slaine : which if at any time it come to passe, and the conspirator escape, how highly he is magnified, imitating a people of whom I haue read, who worship *Indas* for a God, because he did betray Christ to the Iewes to be crucified, by whose death comes saluation.

* Then ready to cry with *Linie* in another kind, *Dij, hominesque illi affuere pugna.* lib.7.

Thus this Catholicke cause should haue produced a Catholicke curse vpon our Common wealth, but when they cursed vs, God blessed vs, defeated the deuises of the wicked, dispersed these fogges, and mistes of Sathanis spirits, and made it manifest to all the world, that both their cause, and course was bad.

Causa mala est, fructus edidit illa malos.

For a corrupt tree bringeth forth euill fruit, and therefore were they cut downe with the axe of Iustice, and were not Gods mercy aboue all his workes, cast into fire.

* *Matth. 7. 17. 19.*

CHAP. IX.

Fourthly the Ends.



We are come to the last act of this intended Tragedy, the ends of it, which is almost without end. In their expectation, (though frustrated in the execution) they had set vp *Hercules Pillars*, *Nis ultra*, no humane malice or mischief could reach any further :

Hoc Scelus Abyssus, & ex Abyssu natum, A boundlesse prodigy sprung from the bottomlesse pit : I will not, nay cannot fully finish this taske, onely touch it.

Magnum opus hoc moueo : maior reliquis datur ordo Perficere incaptum.

Nec recitare, nec reticere possum.

This point I onely touch, and leaue the rest

To them, who are with greater gifts possist.

And so many learned men by Preaching, and Printing haue laboured in this worke, and still out of the store of

*Prefat. Hier.
in Pentateuch.
Moysi. & Authorē
allegat Aristum,
& Josephum, qui
dicunt, eos in una
Basilica congrega-
tos, &c.
Song of the
three children.
Verse 88.
Verse 89.*

matter this Subject affords, will annually spend their breath in the declaration of this deuillish mischiefe, and delivery by Diuine mercy, that I may forbear any large discourse. And truly if all of vs, were as (some say) the seauenty Interpreters appointed by *Ptolomy*, were put, in diuersas cellulas, tamen sio diuisi, eadem scriptarent, into severall Roomes, yett all separated, they writ the same things: which *S. Ierome* thinks a *fabulous figment*: So if all of vs were put apart, heerein we should agree, and sing with *Ananias, Azarias, and Misael*, Blessie yee the Lord, praise him, and exalt him aboue all things for euer: for he hath deliuered vs from the hell, and saued vs from the hand of death, and deliuered vs from the furnace, and burning flame (of powder) euen from that fire hath he deliuered vs. Therefore, cōfesse vnto the Lord that he is gracious, and his mercy endureth for euer: wherein for better order sake to touch the Tragicall ends, and dismall effects of this confused *Babell*, a monstrous, and multiplying *Hydra* of horrible desolation, (had not Gods power and pittie preuented this their intention and inuention) we will part it into three Heads: all directly tending to ouerthrow:

1. The Temporall estate: 2. The Politicall estate: 3. The Spirituall estate of our flourishing Church, famous King, and fortunate Kingdome.

Occurra in terra anima, & celestium inanes.

Oh crooked mindes, voyd of celestiuall grace,
Who with such ruine would our land deface.

I will beginne with the two first; It would haue subuerted the Temporall and Politicall estate of the Kingdome.

The effects of this Powder-treason would haue exceeded those mischiefes, which *Cesar* reckons to be the fruits of *Capitulus* conspiracie, *Rapinatur virgines*, &c. Virgins deflowred; Matrons made the obiects of the victors lust, children killed in their parents bosome, houses burned, men murthered, all places full of weapons, carcases, blood, and lamentation: So who can tell, what mischiefe,

what

*Salus
Qua data porta,
vixit cedes, Sce-
lus, undique
Sanguis.*

what murder, what rebellion, what inuasion, what rapine, destruction, and desolation would haue beene the fruits and effects of this barbarous Treason? it would haue proued *carnificina regni*, the very death, and downfall of the Kingdome, and therefore may be called *officina scele-*
rum, the shop of all mischiefe, the vault of all villanie.

*Facinus aterna
flamma vindicax-
dum.*

*Quid Rex, quid Regina comes, quid regia proles,
Quid procures, Sanctique patres, populusque fidelis,
Quid tantum meruerit mali? committere tantum
In vos quod petuere Scelus? potuistis in unam
Funera tot cumulare struem? tot corpora laetho
Congerere, & tantum moliri cadis acervum?*

What hath our King, his Queene, and Princely sonne,
Our Peeres and Prelats, and the people done
To merite such a mischiefe? what offence
Against them iustly can you now commence,
Which might prouoke your malice to deuise
To murder them, as you did enterprize.

No age can produce a proiect, proportionable to this
immanity: *Tyrannorum carbones, eculi, rota, funes, fustes,
crucis, gladij &c. nihil, si ad haec comparentur*: The exquisite
torments of Tyrants not comparable with the fury of this
truculent Tragedy. The destruction of Troy was lamenta-
ble, by fire and sword in the night:

*Nulla aetas vidit,
auduit, cogitauit.*

Virg. Inuadunt urbem somno, vinoque sepultam.

They inuade the Citty buried in sleepe, and wine, and at
vnawares set vpon them by a perfidious Treachery: yet
there they might fight for their liues, and make resistance
to reuenge themselves.

*Fraus quam vis
odio fier.
Cicero.*

Idem. Aut versare dolos, aut certa occumbere morti.

But heerein these Trayterous Architects had so contri-
ued their worke, and world of woes, that with one blast,
or blow, all to be consumed, and yer^e not to see who hurts
them: with a floud of fire to deuoure the choicest flowres
of the world, the ^eRose of the field, and Lillies of the val-
lies, the royall Rose with the rest of the regall stemme: the
noble Lillies of the land.

*Trespassing letter.
Itu oculi omnes,
& omnia euerit.
Cant. 1. 12.*

Flas delibatui populi, Suadeque medulla.

The flourishing Nobilitie, most reuerend Cleargie, prudent and politicke Gentry, all to passe the fiery region of corporall combustion, when as this fire should come out of the ⁷bramble to consume the Cedars of *Lebanon*. So terrible a blow or blast it would haue beene to the Temporall welfare of the state of this Kingdome in generall, to be ²depriued of the sather, chariots, and horsemen of Israel, (rapt vp in a whirlewind of fire) that it could leaue nothing but lamentations to posterity, & wish with weeping ^{*}*Jeremie* for an head full of water, and eyes fountaine of teares to weepe day and night for the slaine of them: and none but monsters of men, habituated in villany, and radicated in cruelty, would haue an hand in so heauy a calamity: Then we all might alwayes meditate of mournfull Elegies and make large Commentaries vpon *Jeremies* Lamentations, and cry with him, ²How doth the Citty remaine solitary that was full of people? she is a widowe: she that was great among the nations, & Princesse among the Prouinces, is made tributary: she weepeth continually: she dwelleth among the heathen, and finds no rest; her persecutors tooke her in the Straits.

The waies of *Sion* lament, because no man cometh to the solemne iefeasts: all her gates are desolate; the Priests sigh, her Virgines are discomfited, and she is in heauinesse, and might ingeminate a dolefull *ecce*; Behold, and see if there be any sorrow, like vnto my sorrow, which is done vnto me.

I cannot apprehend the hundred part of the miseries of this intended mischiefe: for it would haue made our land in face, though not in fashion, like the land *Iob* speaks of, ^b*Terram tenebrosam, & opertam mortis caligine, terram miseriae, & tenebrarum, ubi umbra mortis, & nullus ordo*: A land of darkenesse, and shadow of death: a land of misery, where is no order, but horror: That day intended had beene to our land, ^ca day of darkenesse, and of blacknesse, a day of clouds and obscurity, none like it from our beginning, neither shall be any more (as we hope) vnto the yeates of any generations.

Our

⁷ Iudg. 9. 15.² 2. King. 2. 12.^{*} Ier 9. 1.² Lament. 1. 1.

2.

3.

4.

12.

*Umbralem eius
speciem depingere
nequeo.*^b Iob 10. 21. 22.^c Iecl. 3. 2.*Thetraytors with
Titus Vespasian
cried, amici, diem
perdidi: uti re-
fert Suetonius in eius
vita.*

Our land had then beene like a ship forlorne, her Pilot, Master, and Mariners gone; Her Top-gallant taken away, and they who sat at the Sterne to guide, drowned in the Ocean; and then a tempest beating vpon the ship, the wind, and weather driuen her to the Rockes, in what perill and perplexity are all her mournfull passengers? and might particularly cry,

In medijs lacera puppa relinquitur aquis.

We are left in a torne and tottering ship, couered with waues of woe, no earthly comfort comes, only we pray to Christ, ^d Maister saue vs, we perish.

This day intended would haue prooued a blacke, and bloody day to the Common-wealth of England, when as her principall pillars had beene perished. The ^e strong man and the man of warre, the Iudge, and the Prophet, the Prudent, and the aged: they had layed their ^f Axe to the roote of the Trees, to hew downe and cast into their fire, the chiefe Cedars, to stretch ouer vs ^g the line of *Samarita*, and the plummet of the house of *Abab*, wiping England, as the Lord doth threaten Ierusalem there, as a man wipeth a dish, which he wipeth, and turneth vpside downe: and so they would haue wiped, or washed with blood our Ierusalem, turning it vpside downe, that there should haue beene a generall ruine of our flourishing Kingdome, *Neque rex, neque lex, neque religio, resp. Salua*. King, Nobility, Church, Gouvernement, Commonwealth, all perishing in this prodigious powder confusion: First our King, the ^h breath of our nostrils, the annointed of the Lord, should haue beene taken in their nets, of whom we sayd, vnder his shadow we shall be preferued aliuie among the heathen: and then his most Princely Queene, posterity-male, the hopefull blessing of perpetuall peace, the famous Peeres, and Counsellors of state, with all other most noble Lords, Spirituall, and Temporall, the wise and worthy Iudges, Knights, Burgesses, and whole body of the Parliament house, (the head heart, eyes, braines, and vitall spirits of the politicke body of the Kingdome) all cut off at one blow, the kingdome left head-

^d Matth. 8. 25.

^e Esay. 3. 2.

^f Matth. 3. 10.

^g 2. King. 21. 13.

^h Lament. 4. 20.

headlesse, heartlesse, hopelesse, deprived of her directing
Iesbroes:

Dij, quibus imperium hoc steterat. Virg.

The pillars, and supporters of this Christian Monarchy, and changed it to a confused Anarchy, then prevailing as Garnet the Arch-Priest, and Archtraytor praied, *Auferite gentem istam perfidam de finibus credentium*, Take away this perfidious nation, meaning vs Protestants, from the borders of true believers, vnderstanding Romanists: *ut laudes Deo debitas alacriter persoluamus*, that we may praise God for the same ioyfully.

But such prayers of the i wicked is an abomination vn-
to the Lord; and though ^k they make many prayers, the Lord will not heare them, because their hands are full of blood: the enemies to our King and Kingdome, ^l opened their mouthes against vs, saying; Let vs deuoure them: Certainly this is the day that we looked for; yea, which they longed for: wherein they hoped to haue ^m swallowed vs vp quicke, when their wrath was kindled against vs, to haue ouerthrowne the temporall and politicke estate of our Kingdome, by the ruine of the royall Head, and the most noble members of the same; but the Lords eyes were ⁿ vpon the faithfull of the Land, to shield them vnder the shadow of his wings, when as the ^o proud had laid a snare for them, and spread a net with cords in their way, and set grins for them; then did the Lord deliuer them from those euill men, and preserued them from those cruell men, and ^p recompenced them their wickednes, and destroyed them in their owne malice: to moue all Gods people in great *Britanny* to say with *Zachary*; ^q That being deliuered out of the hands of our enemies, we should serue him without feare, in holinesse and righteousness before him, all the dayes of our liues.

Yea, this pernicious proiect had not onely procured a fatall disturbance, and destruction of the temporall and politicall welfare of the Kingdome; but also aimed to alter the State of our Religion, and to set vp the abomination of desolation in the holy place, to establish the corrupt

Non pacem petimus, superi, date gentibus iras.
Oratio Garn.

ⁱ Pro 15.8.

^k Esay 1.15.

^l Lament. 2.16.

^m Psal. 124.3.

ⁿ Psal. 103.6.

^o 140.5.

^p Psal. 4.23.

^q Luke 1.74.

^{3.}
Spiritual estate.

rupt

rupt profession of popish superstition: this was the *Helena*, for which these Greekes contended.

Then all of vs might with the children of Israel led captiue to Babilon, cry like them, By the riuers of Babilon we sate downe and wept, when wee remembred thee O Sion: for then wee should haue liued in captiuitie to the Romish Babilon, and haue sung the songs of Sion in a strange land and strange tongue. Then *England* should haue beene againe, (as once 'one called it) the Popes Assie, to beare his burthens in a miserable bondage. Those deboshed and banished Popelings, Iesuites, Seminaries, and Masse-Priests, who can cry to their Images like *Baals* Priests, *O Baal heare vs*: lo, then *Hagar* and *Ismael*, not long since cast out with bagge and baggage, reen tring againe, insolently insulting ouer honourable Dame *Sara*, and would driue her and *Isaak* out of the familie. VVhat heart zealous of the glory of God, and religious to the pure Gospell of Christ, that would not with *Dauid* euery night water his couch with his teares, to behold the Candlestickes of our Church, who hold the light of the word, broken in peeces, I meane, the spirituall labourers in the worde, to be thrust out of the vineyard of the Church, and the loyterers of Rome, (haruest-men for Antichrist) to take the howses of God in possession. So that with *Dauid* we might cry, *O God*, thine enemies are come into thine inheritance, thy holy Temple they haue defiled, &c. *Romes* wolues in sheepes cloathing worrying the Lambes of Christ; *Sathans* Foxes running vpon the mountaines of Sion, and stealing away the soules of the simple, making them drunke with the dregs of the Romish grape, enchanted with their *Circes* cup, in which is they wine of infection, spirituall fornication, and abomination. The people then should haue beene depriued of the pure riuer of the water of life, and for lacke of the bread of life compelled to complaine in the famine of their soules, like the distressed Jewes in the famine of their bodies, *Where is bread, and drinke? where is the Manna which once was tasted? the worde of grace wherewith wee once were feasted?*

H

where

* Psal. 137. 1.

* Math. Paris.

* 1 Kin. 18. 26.

* Gen. 31. 14.

* Psal. 6. 6.

* Psal. 79. 1.

* Hic dolus est magnus, lupus est qui creditur agnus.

* Reuel. 17. 4.

* Lam. 2. 12.

where are the painefull Pastors of our soules who once refreshed vs? fedde our hearts with bread from heauen, and filled our eares with comfortable tidings of peace; who prayed for our soules with zealous spirits, and spent themselves like vnwearied messengers in the worke of the Gospell: Oh the Priests lippes * which preferred knowledge, they are silenced and sent to their granes, expelled the Church, or put in prison; or turned to ashes in Popish flames; their * persecutors are swifter then the Eagles of heauen, who pursue them vpon the mountaines, and lay wait for them in the wilderness; they hunt their steppes that they cannot goe in the streetes, their end is neere; for their daies are fulfilled, their end is come. Oh this is come vpon vs for our cold loue, and churlish entertainment of the Gospell, when we had free liberty to call one another; Come let vs goe vp to the mountaine of the Lord, to the God of *Iacob* and hee will teach vs his waies, and we will walke in his paths; but then wee stopped our eares like deafe Adders, against the voice of those charmes most expert in charming; they ^d piped vnto vs but we would not dance, we then regarded not those songs of Sion, and now both harpes and harpers are ^e hung vpon the willow trees: our soules are starued with Latine Masses, wee haue no English Bibles, wodden blockes are called the Lay-mens bookes, we cannot see the way we should walke in, but must like blinde men be guided by the spectacles of pur-blinde guides: we must belecue as they belecue, and yet doe not know what they belecue: all ready to repeat that wishing voice of *Iob*, Oh that wee were as in times past, when God preferred vs; when his light shined vpon our heads, and when by his light we walked through darkness: all saying with *Valerius*, (though not in the same case) who when *Caligula* that monster was killed, and it could not be found out who had done it, Noble *Valerius* rose vp, and said, *vinam ego*, would to God I had killed that monster: So will they cry, *vinam ego*, would to God wee had killed that monster (which whilome wee indugently cherished in our bowels) Ingratitude and Con-

tempt

* Mal. 2. 7.

* Lam. 4. 19.

12

* Esa. 2. 3.

* Psal. 58. 5.

* Matth. 11. 17.

* Psalm 137. 2.

* Job 29. 23.

tempt of the Gospell, then while we had the same in plenty, and purity without commixtion of drosse and darnell, trash and tares, we began with the Israelites to loath this Manna, & We can see nothing but this Manna, our soule loatheth this light bread: and now, *Urbanum amissum querimus inuidi*. Wee ^h wander from Sea to Sea, and from the North to the East, to seeke the worde of the Lord, and cannot finde it. Now the Lords complaint is verified vpon vs, ⁱ My people are destroyed for lacke of knowledge: the seeds-men of the worde sent from the blessed ^k sower, who broke vp our stony hearts, and made them flexible, and did labour to ^l turne many to righteousness; they are taken from vs, and now

^s Num. 11. 6. &

^{21. 5.}

^h Amos 8. 12.

ⁱ Hosee. 4. 6.

^k Math. 13. 3.

^l Dan. 12. 3.

*Virg. { Impius hac tam culta novalis miles habebit,
Eclog. { Barbarus has segetes ———*

Not Masse, but *Mars*-Priests in the Churches field,
Possesse the fruits which others labours tilld:

These and more pittifull mones would haue beene fresh, and frequent in this land, crying with *Jeremy*, ^m The ioy of our heart is gone, our dance is turned to mourning, the Crowne of our head is fallen, woe vnto vs that wee haue sinned; our necks are vnder persecution, wee are weary, and haue no rest.

^m Lam. 5. 15. 16. 5.

Our King, a ⁿ Nursing Father to the Church and Common-wealth: Our ^o Noble men of Sion comparable to fine Gold: Our reuerend Prelates and Pastors, the ^p salt of the earth, and light of the land: the chiefe Iudges, and choice Gentry of the Kingdom, who were as ^q eyes to the blinde, and feete to the lame. All the pillars of Church and Common-wealth, maintainers of the Law and Gospell, had perished in this intended Massacre: So that the ^r shepheard being smitten, the sheepe will be scattered; yea, sheepe not hauing a shepheard will fall into the hands of wolves, who will deuoure their flesh and their fleeces.

^a Esay 49. 23.

^o Lamen. 4. 3.

^p Math. 5. 13. 14.

^q Job. 29. 15.

*Custodes utriusq;
tabula perissent.*

^r Math. 26. 31.

And looke still further, and behold these powder-traitors (men nourished with Tygers milke) who enterprised not onely to procure a temporall, politicall, and spirituall overthrow of Church and Common-wealth, but also so

wards his deare Seruant, and our dread Soueraigne; with the rest of the religious assembly congregated for the glory of his name, and good of his Church, in that Honourable House of Parliament: that if the Lord had suffered them to haue made a further progresse to the instant of that disastrous and dismall action, that hee would haue disabled the party, who with his vnhappy hand should haue kindled that fatall fire, as he did the hand of infamous *Jeroboam*, in the very act of stretching it against the Prophet, it withered: or like the hand of *Valens* the Emperor, when hee tooke his pen to confirme the sentence of *Basilis* banishment, stricken of God, shooke, and shrunk, not able to hold the pen: So surely the Lord would haue benumbed that accursed hand, which sought to ouerthrow Christs Church among vs: for it is as easie to pull Christ from Heauen, as to put his Church out of the Earth: Christ cannot be a bodilesse Head, nor the Church an headlesse body; and though ourward meanes of deliuerance to vs may seeme defectiue, yet stand comforted and couragious, for the * gates of hell shall not preuaile against the Church. It is a lame and halting confidence, which cannot goe to God without the stilts and crutches of externall meanes: for ^a the Lord knoweth to deliuer the godly, and in the very point and article of time, will be a present helpe in trouble. God came to ^b *Adam* with a promise in the time of despaire, to *Abraham* with ^c supply in the time of sacrifice, to *Isaacke* ^d with reliefe in the time of famine and danger, to *Ioseph* ^e with honour in the time of exile, to ^f *Elias* with comfort in the time of persecution, to ^g *Gideon* with helpe in the time of battle, to ^h *Daniel* with safety in the Lyons denne, to ⁱ *Ionas* with release in the Whales belly, to ^k *Susanna* with life condemned to death, to ^l the three Children with a protecting Angell in the fiery Furnace: yea, to this Kingdome of *England* with a most mercifull preservation, neere the time of the appointed Powder-destruction, to make all our English *Israel* alwayes in all distresses and dangers, say with *Moses*; ^m Feare not, stand still, behold the deliuerance of the Lord, which he shewed vnto you this day.

^y 1 Kin. 13. 4.

^z *Sext. Aurel.*

* *Math* 16. 18.

^a 2 *Pet* 2. 9.

^b *Gen* 3. 15.

^c *Gen* 22. 1.

^d *Gen* 26.

^e *Gen* 41.

^f 1 *Kin* 19 5.

^g *Iudg* 7. 21.

^h *Dan* 6. 22.

ⁱ *Ionas* 2. 10.

^k *Histor. of Susanna*, v. 45.

^l *Dan* 3.

^m *Exod* 14. 13.

Dies

Iste Salus erat, candore notabilis ipso.

Dan. 3. 27.

Wis. 12. 13.

*Calix mortis mul-
tis preparatus, per-
petuus esset calix
Benedictionis.*

The Lord would not haue this Powder-project to haue power to burne one^a haire of his seruants head, or any smell of fire come vpon them; yet caused some of these vault-pyones to be wounded, and disfigured with powder; *In quo peccarunt, in eodem plectantur*, Wherewith^o they sinned, by the same they were also punished. So that all these extraordinary mercies of Almighty God summed vp together, should haue more then a Magneticall attraction, to draw all Christian hearts euer to praise his infinite goodnesse, and continually inuite and induce all to a serious consideration and conseruation of this admirable deliuey from this intended miserable calamity: agui- zing God, the sole and supreme cause in preuenting of it, and therefore ascribing all the glory to him; who hath preferred still his Church in tranquility, our King in glory, the State in safety, the Realme in prosperity.

Intuere rupem, & erige ratem.

Psal. 9. 16.

*Non est speciosa
laus in ore peccato-
rum.*

Rom. 1. 27.

Psal. 66. 10.

Psal. 66. 13.

Psal. 66. 3.

Ioshua 22. 39.

Nehem. 8. 3.

6

The snares of death and destruction prepared by the wicked, were by the wisdom of our gracious God escaped, and the wicked were snared in the worke of their owne hands: A deliuey deseruing eternall Trophies of Triumphs: to glorifie God with our prayers and praises, with our lips and liues; and neuer follow them, of whom the Apostle, who glorified not God, neyther were they thankfull: but may continually call vp our hearts to this duty, and cry with the Psalmist, *Come and hearken all yee that feare God, and I will tell you what hee hath done to my soules: for he hath delivered our soules from death, and our feet from falling, that we should walke before God in the land of the living.* Therefore, praise our God yee people, and make the voice of his praise bee heard; and say with the children of Reuben, Gad, and Manasses, "God forbid that we should rebel against the Lord, and turne this day away from the Lord, &c. And as the children of Israel after their returne from the captiuitie in Babilon, and hearing^a *Exra* reade the Law (the ioy of their soules) *Exra* praised

fed the Lord the great God, and all the people answered, *Amen, Amen*, lifting vp their hands and bowing themselves, worshipping the Lord with their faces towards the ground: and *Nehemiab* with *Ezra* and the Levites tels the people, ^y This day is holy vnto the Lord your God: so let our English Israel deliuered from the intended bondage of Babilon, hearken to their *Ezraes* in the² Pulpit, ² made for the preaching of Gods Law (wherof they should haue beene depriued) and with their Priests praise the Lord, our great and good God, answering *Amen, Amen*, bowing themselves in all humility at the foote-stoole of Gods Maiesty, annually celebrating the fift day of November, with praises of thankesgiuing, and saying, This day is holy vnto the Lord our God. This^a day shall be vnto vs a remembrance, and wee will keep it an holy feast vnto the Lord throughout our generations: we will keep it holy by an ordinance for euer; to remember this marvellous worke of Englands deliuerance from the plotted powder-destruction, to^a praise Gods holy name, and glory in his praise, singing and saying cheerefully with our tongues, and deuoutly with our hearts, *Blessed^b be the Lord God of Israel for euer and euer*, and let all the people say, *Amen, Amen*.

^a Exod. 13. 14.

^a Psal. 106. 47.

^b Psal. 106. 48.

To the ternall and eternall glorious Godhead, Father, Sonne, and holy Ghost, one and the same God in nature, and number indiuisible, inuisible, inuincible, our sole and soueraigne protector, and preseruer, God ouer all, blessed for euer, be all praise, power, faith, feare, glory, and maiesty yeelded by vs, by ours, and by all his redeemed, for all his mercies in general, and for this speciall deliuerance in particular, humbly, heartily, holily for euer and euer: *Amen*.

Glory be to God in the high Heauens and peace on earth.
Luke 2. 14.

FINIS.

A SHORT DISSVATIVE FROM POPERY:

To all Lay-Papists, who desire to be
*true servants to their Saviour, or good
Subiects to their Soueraigne.*

1. Kings 18. 21.

*How long halt yee betweene two opinions? If the Lord be
God, follow him: but if Baal be he, then goe after him.*

Tert. de resurr. carn.

*Aufer hæreticis quæ cum Ethnicis sapiunt, ut de Scripturis
solis quæstiones suas sistant, & stare non poterunt.*

Hugo de Claustro anim. lib. 1.

Superstitio dicitur veræ religioni superaddita falsa religio.

Melancthon.

Ex malo dogmate, & malis moribus, dignoscuntur lupi.

By SAMUEL GAREY, a Preacher of
Gods Word and a perpetuall petitioner to
God for your happy conuersion to
Gods holy Truth.

LONDON,

Printed by John Beale for Henry Fetherstone, and
John Parker. 1618.

A SHORT

DISSVATIVE

FROM POPEY

To all Lay-Expils, who desire to be

restored to their former

Subjects to their Sovereign

By SAMUEL GALEY, A Preacher of
God's Word and a personal friend to
God for your happy conversation

Gods Holy Truth.

LONDON, and sold by
Printed by J. Smith for Henry Baskin, and
John Parker, 1678.



To the Right **V**Vorshipfull Sir
Thilip Kninet Baronet, and his
worthy Lady,

The Spirit of Grace, Truth, and Wisedome be
multiplied.

Right VVorshipfull,



Am bold, vpon experienced acquain-
tance with your generous qualities;
and gentle fauours towards me, to
send this vnworthy Treatise to your
worthy viewe. I know whose iudge-
ment it must passe, yet am fearelesse: not in a grosse
stupidity of mine owne weakenesse, but in an hope-
full presumption of your vsuall Gentlenesse: a dis-
position euen naturalized in your courteous breasts,
whereof I acknowledge with gratefulnesse the accep-
table fruites of your long, and large loue towards
me, and for which I euer rest your thankfull friend,
and ingaged debtor: in part of requitall whereof, I
haue presumed to offer to you this Handfull of my
duty, and hearty loue towards you, and vnder your
worthy name to send it to the world, that they who
are bettered by it, may thanke you for it. A short Dis-
swasine from Popery, necessary for these Times,

The Epistle Dedicatorie.

^a *Adferunt heretici Apocryphorum Librorum multitudinem, ut stupefiant amentes, &c. Iren. lib. 1. c. 17.*

^b *Cum ex Scripturis arguantur, in accusationem convertuntur Scripturarum &c. Iren. lib. 3. c. 2.*

Pöpery is a witchcraft of religion, teaching her people to eate their God, kill their King, subuert the Scriptures, adore Idols, Desie the dead, equalize their Pope with God, &c.

• Ep. 49.

wherein you may behold in part some points of the corrupt Doctrine of the Romish Church; which is the common Mother of corruption & superstition: For that Church must needs be a Chappell of errors, which enlarge the sacred Canon with^a Apocryphalls, diminish^b the authority of the Scripture with Traditions, ouerthrow the Originall with Translations, & peruert the Text with Glosses: as the Romish Church doth. Yeato maintaine her errors, she conceales the light of Truth, the Scripture, from Lay people vnder the curtaine of the Latin language; and euen in the Schooles among the learned she is put to poore shifts, often forced to conclude arguments out of meere Allegories, lame Similitudes, fained miracles, naked names of Fathers, hired Testimonies of Schoolemen, and other deboshed vassailes and proctors of the Romane Court, who with all artificiall pollicy labour to adorne the Romane Harlot with painted trimmings, whereby the vnwary young age of many (more credulous, then iudicious) is deceiued, and deluded. The whole subiect of our former worke, well perused, and indifferently weighed, doth giue good light (looking vpon her corrupt precepts, and cursed practises) to discover that smoky Kingdome of Antichrist: but perchance you may say to me with *Seneca*, *Quid me torques, & laceras in quaestionibus? Subtilium est contempsisse, quam placere*. Why doe you trouble me with such questions? it is more subtilty to contemne them, then to confute them. Worthy Sir, it shall not be, I hope labour lost, if to your priuate contemplations you shall adioyne these short, and sacred speculations, specially penned for your seruice, and published for the behoofe of all who

The Epistle Dedicatorie.

who are willing to open their eyes to walke in Truth. I giue all but a small kind of taste in these points of Popish fragments; if any mans appetite long for it, I dare promise him heereafter more full dishes.

The Lord giue vnto you a Christian care in the profession of the Truth, which with a sincere heart I haue preached vnto you; and perfit your first Progress in the grace of God, to the holy Sanctification, and happy Saluation of your bodies and soules for euer. For which mercy and grace, to be bestowed on you, I shall euer vnfeignedly pray to God and rest,

Your Worshipes poore Orator in Christ.

Samuel Garey.

A SHORT DISSWA-
siue to all Lay-papists, who desire to
*be true seruants to their Sauour, or good sub-
iects to their Soueraigne.*



Having finished, yet in great weake-
nesse, our former worke, wherein I doe
humbly craue of all sorts a friendly and
fauourable construction and accepta-
tion: and there still remaining a few pa-
ges vnwritten, I thought it not labour
lost, if I did annexe some common, yet
courteous direction to the Lay-papists of the land to dis-
swade them from the corrupt Doctrine of the Church of
Rome, vnto the which they are induc'd by the inchaun-
ting allurements of Popish Priests; men whose learning
and wits are tempting baits, yea bawdes, ^a *Thamar*-like
prostitute themselves, so that they may haue children, they
will deceiue their owne father *Indah*; as also by the igno-
rance of these Lay-disciples, whose right eyes of know-
ledge they thrust out, as ^b *Nabash* the Ammonite would
haue done to the men of *Isabash* *Gilead*; depriuing them of
the word of knowledge, the Scripture, and saying, It
^c was the Devils inuention to permit the people to reade
the Bible, as one of their fide writes: and therefore the
^d Church of Rome forbiddeth the reading of it among the
people: By which meanes, oh wofull meanes, and to cry
with their owne ^e Doctor to their Cleargy for it, (woe to
our Parish Priests, woe to our Bishops, woe to our Pre-
lates)

^a Gen. 38. 14, &c.

^b 1 Sam. 11. 2.

^c Mart. peres. de
Trad. pag. 44.

^d Index lib. prohib.

Reg. 4.

^e *Imman. Sa. A-*

phor: verbo paro-

chus. pag. 298.

Com.

^f In 2 Tim. pa. 118.

* *Scripturarum
authoritate res
cumve, causa cum
causa, ratio cum
ratione concertet.
Aug. contra Man.
lib. 3. c. 14.*

& *De Baptis. con-
tra Donatist.*
Henry the second
of England, said
to the Popes Le-
gate, hauing kil-
led a Stagge in
hunting, Looke
Lord Legate,
how far the Stag
is, and yet did
neuer heare a
Masse.

^h *Bulla Pij 4. Su-
per forma iura-
menti professionis
fidei.*

"The Church of
Rome is ancient,
not her errors:
neither doe wee
differ from it,
wherein it is not
departed from it
selfe.

lates) they haue brought in such a flood of prodigious ig-
norance, as that many of them are as ignorant, as that
Knight was; of whom *Claudian^f Esponcam* tells of, who
being demanded his belief touching the holy Ghost, an-
swered, he knew not whether there was an holy Ghost, or
no. So that their followers being so blind, not able to
iudge of colours, & wanting the word of Truth, the Scrip-
* ture, in the tongue they vnderstand; which is the *Lapis
Lydius*, the touchstone to try the truth from error, *diuina
statera*, as & *Augustin* calles it, the diuine ballance to weigh
truth from falschood; it is easie to winde such into selfe-
losing labyrinthes, and to drive them with their painted
clothes like woodcockes into their nets, and to goe with
them with *Domitius Chaldeus* (yet hee learned) who
when he should goe to the Masse, accustomed to say, *Ea-
mus ad communem errorem*, Let vs goe to the common er-
ror: So these are content to goe to Masse, the common or
Catholicke mother of all Bastard errors.

The attractive motiues which draw many to fancy and
follow the religion of the Church of Rome, may be re-
duced to three Heads. 1. The Antiquitie: 2. The Vniuer-
sality: 3. The Vnity of that Church: which three (if they
could be found there) were of powerfull consequence to
moue reuerence; but neither of these can be found there:
for the moderne Romane Church, which coines so often
new ^h Creedes, and Articles of faith, and is reuolted from
herselfe in substance of doctrine, is no more like herselfe in
her primitiue State, then *Lais* the Currizan is an honest
woman. I could demonstrate this I say without controule-
ment, if I were purposed to write a common-place-booke
of Controuerries in this point; but it hath beene handled
so largely, and learnedly by other Diuines of our Church,
that I may at this time forbear any long discourse. I will
but touch it: and Instance this I write, how the moderne
Church of Rome is swarued from herselfe, not onely from
the Truth, which primitiue Rome embraced, but also va-
ried from herselfe, declining into heresie, inuolating those
Articles, and dogmaticall points of faith (as they count
them)

them) which in the proceſſe of her fall ſhe profeſſed : it might be ſpecified in moſt of the points of Doctrine ſhe maintaines at this preſent time, but I will reſt with theſe few, for I write but an Epitome.

1 Example ſhall be in the Sacrament.

At the firſt the people receiued the cup, as well as the bread, for the ſpace of a thouſand yeeres : yea, afterward, the Romane Church commanded the wine to be conſecrated, that the lay-people might fully communicate, ſaith *k Micrologus*: moſt and the beſt Papiſts liked this well, that the people ſhould communicate in both kinds; but afterward, the Councell of *l Conſtance* forbade it, and after that, the Councell of *m Baſil* releaſed the decree of *Conſtance* to ſome; and after that, the Councell of *Trent*, the mint of errors, confirmed it againe, and depriued the Laity of the Cup: Sect. 21. c. 2.

So that this point of Doctrine, now maintained in the Church of *Rome*, can plead no antiquity, being now ſo oft renewed, put vp, and put downe; and their moſt ancient *Liturgies* ſhew, how the people receiued the wine, as well as the bread: and this cuſtome (ſaith *n Caietan*) endured long in the Church, and as *o* one of their Church ſay; It were better if this cuſtome were renewed againe.

2 Example in Tranſubſtantiation.

Tranſubſtantiation lately brought into the Church, and made a matter of faith by a ſilly Pope *Innocent* the third, in the Lateran Councell, within theſe 400 yeeres: and the P Papiſts themſelues ſay, this opinion is very new, and lately brought into the Church, and beleued onely vpon the authority of the Lateran Councell; and ſpeake ſo vncertainly, and inconfiantly in this point, and doe ſo ſtagger, & enterfere in their opinion herein, & confeſſing that there is no Scripture to conuince it, vnleſſe ye bring the Church of *Romes* expoſition; ſo that hitherto we can ſee no great antiquity, nor good vniuerſality in their doctrine.

l Geo: Caſſand. de ſen: lib. de offic: Pij viri.

k Lib. de Ecclero- ſeruati. c. 19. pag. 388.

l Seſſ. 13. §. item ipſa.

m Bohemiſ conceſ- ſit eam facultatem: teſte Aen. Syl. in hiſt. Bohem. c. 52.

Pope *Gelaſius* calles the taking away the Cup from the Laity, *Sacrilegiam mutilationem*, A ſacrilegious mangling of the Sacrament.

n 3 Part. Thom.

qu. 80. Art. 12. q. 3.

o Quand. 4. p. 221.

P Soto. 4. d. 9. q. 2. Art. 4.

Suar. tom. 3. d. 5. §. 1.

9 Scot. 4. d. 11. q. Bell. Euchar. lib. 3. c. 23.

3 Example in Popes supremacy.

The Councell of *Constance*, and *Basil* decreed: That a generall Councell was of greater authority then the Pope: but long after that, the Councells of *Laseran* and *Trent* decreed contrary. The Councells of *Chalcedon* and *Constantinople*, make the Bishop of *Constantinople* equall with the Bishop of *Rome*: yet now he arrogates a supremacy above Bishops, above Councells, above Kings above all; his title no lesse then vniuersall Bishop: yet *Gregory* who was Pope of *Rome*, saith; That he dare confidently say, He is the forerunner of *Antichrist* in his pride, whosoever he be that calleth himselfe vniuersall Bishop: but this smoky pompe of pride the Pope now likes well enough, and makes it an Article of Faith to sweare obedience to his primacy; and he that denies this, denies *Fidem Catholicam*, The Catholicke Faith, saith *Bellarmino*.

I might here produce other examples of Popish Doctrine, crept in by degrees; as their abominable Image-worship brought in by the second Councell of *Nice*: the first restraint of Priests marriage by Pope *Sirinus*. the doctrine of the merit of workes lately by the Schoolemen, as *Aldensis* writes: Their prayers to the dead, Popes pardons, Purgatory, (a Platonicall, or poetical fiction) Auricular confession, with other like triuiall trash, which if they haue any colour of antiquity, yet they haue no colour of verity. And what is antiquity without verity? Saint *Cyprian* tels vs; *Consuetudo sine veritate, est viciosa et erroris*, Continuance without truth is the antiquity of error: And againe, *Non homines consuetudinem sequi oportet, sed Dei veritatem*, Wee may not follow the custome of men, but the truth of God: for as *Tertullian*, *Quodcumque contra veritatem sapit, hoc erit heresis, etiam consuetudo*, Whatsoeuer is contrary to truth, is heresie, euen custome and antiquity.

Ignatius writes, that he heard some say; *Nisi Euangelium in antiquis inuenero, non credam* Vnlesse I find the Gospel among the Ancients, I will not beleue it: *Paganus* (saith *Austen*)

¹ Sess. 4 & 9.

² Sess. 2 & 18.

³ Con. Later. sub

Leon. Sess. 11.

⁴ Act. 16.

⁵ Sext. synod. in

Trull. can. 16.

⁶ A papa ad concilium non appellan-

dum: Iacobatius de

Concil. lib. 1. Art. 1.

⁷ Qu. 16.

⁸ L. 6. Ep. 30.

⁹ Nulla Pg 4 super

forma iuramenti.

professio fidei:

in fi. c.

¹⁰ Act. 3. Zonar.

¹¹ Tom. 3. pag 91.

¹² Sacramentis lib. 1.

¹³ ca. 7. p. 30.

¹⁴ Cyprian: Ep. 74.

¹⁵ Cyp. lib. 2. contra

gentes.

¹⁶ Lib. de vpland

Virg.

¹⁷ P. 1. ad Phila-

delphos.

ⁱ *Austen*) *Antiquitatis causa, se verum tenere contendunt*; The Pagans for the cause of antiquity, contend they hold the truth: If antiquity might carry it, the Jewes & might carry it from the Christians. The Church of *Antioch* from the Church of *Rome*: for so saith ^h *Bellarmino*; *Petrus Antiochia Cathedram suam aliquandiu i tenebat, priusquam ad Romanam eam transfulisset*, Peter did set his Chaire at *Antioch*, before he translated it to *Rome*. Indeed the woman of ⁱ *Samarita* pleades antiquity to Christ, our Fathers worshipped in this mountaine, and ye say; that in *Ierusalem* is the place where men ought to worship: so say our Lay-Papists, Our Fathers worshipped God with Images, with the Masse &c. But Christ will say to them, as to that ^k woman; ye worship that which ye know not: Away with your wicked and wil-worship, I will be worshipped according to my word. The great hinderance (saith the Iesuite ^l *Acosta*) to the plantation of the Roman Faith among the Indians, *Ex inneterata consuetudine proficiscitur*, proceeds from their ancient custome, wherein before they were inured, and from it hardly reclaimed: and as the Iesuite ^m *Xaverius* saith; *Indi, ne Christiani fierent, hanc causam afferebant, se à maioribus suis semper cultores extitisse, &c.* The Indians, that they should not be made Christians, alleadged this cause, that they had alwayes beene worshippers according to their Forefathers. The same is the answer of many Papists, We serue God as our Fathers did, and yet the Lord saith to all, ⁿ walke not in the ordinances of your Forefathers, neither obserue their manners, nor defile your selues with their Idols: I am the Lord your God, walke in my Statutes, &c. Men should not doe, as the most doe, but as they must doe: God doth not say, walke as others doe; but, ^o *Hac est via, ambulate in ea*, This is the way, walke ye in it Truth is not to be tried by antiquity, or vniuersality, but by the Scripture: *Nabuchadnezzars* idolatry graced with vniuersality, onely three doe gaine say it. In a word with *Cyprian*, *Multitudo errantium non patit errori patrocinium*, An erring multitude doth not patronize error.

It hath beene a long time the calumny and reproaches

K k 2

of

^g *Aug. nou. & vet. test. qu. 114.*

^g *Bellar. de Eccle. milit. lib. 4. c. 5. & 6. in omni: ex Iuda caput Christiana religio.*

^h *Lib. 2. de rom. pontif.*

ⁱ *Iohn 4. 20.*

^k 22.

^l *De salute Indorum: lib. 2. cap. 18.*

^m *Lib. 4. epist. 1. Richardus King of Frizeland by Wolfranius perswaded to be baptized, hauing one foote in the Fount, asked, whither went most of his Predecessors? To Hell, said Wolfranius, then he Rectius est plures, quam pauciores sequi: The very answer of many Papists. Fulg. lib. 3.*

ⁿ *Ezech. 10.*

18

19

^o *Esay 30. 21.*

^p *Dan. 3.*

Where was our Church before Luther lay with Bona? cry these Catholicke calumniators: Our Religion a ragge torne from their coate.

¹ Greg. Valent. A. nalyt. lib. 1. c. 16.

¹ Doct. White: first part of the way to the Church. Digress. 52.

See D. Willet. Com. vpon 11 Chapter of Daniel. pa. 449.

Plutarke. 1.

of Popish Priests (men who haue an infirmity to void excrements at their mouth) to defame our Church with an vpstart nouelty: where was your Church before *Martin Luthers* time? We doe not fetch our Religion from *Martin Luther* (a worthy man) but from the Scripture, from Christ and his Apostles: we want no antiquity, hauing the Scripture; your ¹ Iesuite will tell you so much, *Sanctarum Scripturarum summa est antiquitas &c.* The Holy Scripture is of the greatest antiquity, and that Church, whose doctrine agrees with it, is most ancient.

Yet *Martin Luther* is more ancient, then your Tridentine Fathers, and brood of Iesuites, the *Atlasses* to support your falling Church. But many hundred yeeres before *Luthers* dayes, there wanted not famous and zealous men, who resisted the corrupt doctrine of the Church of *Rome*, the persons, and the points, the time when, in all Ages are compendiously recited, by a iudicious and very learned ¹ Diuine of our Church, to whose Booke for breuity sake, I referre my Reader. The nakednesse of the *Roman Diana* was discovered long agoe, for which discovery many good men haue beene *Alceon*-like hunted by bloody hounds to death. Corruptions spread by degrees, *Et tanquam cancer serpis*, as *Especaus*; creepes stealing like a Canker, infects one part, then another. Such hath beene the malady of the Church of *Rome*, their creeping corruptions canker-like, first one part, then another point, that it is hard to set downe the precise time, when these corruptions ingendered. The Greekes debated long on this problem: The ship *Argos*, wherein *Iason* sayled for the golden Fleece, after the voyage ended, was laied vp in the roade for a Monument: where decaying by degrees, it was repaired by peeces anew; in the end, the whole substance of the vessell extinct, and nothing left, but onely the reparations successiue made. Now the question was, whether this ship (suppose it *Peters*) were the same that he sayled in when he liued, or another renewed? and whether can any man tell, when such a peece was added, such a part supplied? And if this cannot be so precisely shewed, doth it follow infallibly, that

that it was the very *Argosie* wherein *Iason* s.yled? So in this case, their ship, their Church, so often peeced, so many new points added, every Pope almost changing his Predecessors decrees, abrogating this point, and augmenting it with another, that it is indeed a new ship, and can iustly pleade no great antiquity.

And for vniuersality, and vnity in Doctrine, no Church so much diuided.

VVe doe reade, how Popes vsually haue condemned that, which other Popes haue confirmed: Councils contradicted that which others haue concluded. Their outcries in Schooles, Pulpets, Consistories, one against another, makes their diuision and discord audible: That we may say of them, which ^f *Lucian* of the old Philosophers; With the noise of their disputations, they haue so filled the eares of *Iupiter*, and made him deafe, that he cannot heare their prayers. How irreconciliable are the iars and contentions of *Scotus*, *Aquinas*, *Egidius Romanus*, and others? that they imitate the wranglings of the old *Academicks*, *Stoicks*, and *Peripatetickes*.

Haue they not Families of the Schoolemen, wherein euery one professeth his particular Sect-Master? *Thomas*, *Scotus*, *Occham Durandus*, both Masters and Scholers, haue spent their lines and liues in opposition.

The Dominican and Franciscan Friers, many ages quarrelling about the conception of the *Virgin Mary*.

Their writers sharpening their pens one against another, *Armachanus* against the Friers, the Iesuites, and secular Priests one against another: *Catharinus* against *Caietan*, *Catharinus* and *Soto* one against another: *Pighius*, *Gropper*, *Bruus*, *Perecius*, *Cassander*, *Hofius*, *Almayne*, &c great pillars of Popery, some fourescore yeeres agoe, are now by late Iesuites contemned and confuted: who knoweth not (saith ^e *Bellarmino* that *Pighius* in many points was miserably seduced by reading *Caluins* Bookes? and of *Gropper*; and other Diuines of *Colen* he^u saith; Their Bookes haue need of the Churches censure.

Yea, are not the writers of the last stampe, euen *Bellar-*

^f *Lucian in Timon.*

Vide Rhenanum Papistam: Schol. in Luc: Senec. de morte Claud. S. facilius inter Philosophos.

Corpore de Christi li^a est, de sanguine li^s est,

Deq. modolis est, non habitura modum.

^e *De gra. lib. 1 c. 3.*

^u *De Iustif. lib. 3. cap 3.*

Egyptians set a-
gainst Egyptians,
every one against
his brother, &c.
Esay 19.2.

*Suis & ipsa Roma
viribusruit: Hor.*

* Iudges 7.22.

* Math. 7.5.

*cum Iesu Iudas,
&c.*

Many Popish
Bookes are made
right Anatomies

Indices Expurga-
torij of all sorts,
elgi: Hispan. Lo-
u. &c.

mine, Gregory of Valence, Stapleton, Suarez, Vasquez, Molina, Baronius, &c: vp to the eares in contention and faction among themselves? Bellarmine confuted by Baralayus, Suarez, Carerius, Marsilius; yea, Bellarmine hath often confuted himselfe by contradictions. Suarez confuted by Vasques, Baronius by Mariana, &c. Yea, this Kingdome is so diuided among it selfe, that we presume, and this presage, it shall not long stand. They that would further behold this Campe of the * *Midianites*, sheathing their swords in their neighbours sides; let them reade the worke of that learned and reuerend Doctor, D. Hall, in his Booke called the *Peace of Rome*.

And yet the Papists with might and maine exclaime at factions in the Church of *England*, to whom we may say with our Sauour; *Hypocrita, ecce primum Trabem de oculo tuo*, * Hypocrite, first cast the beame out of thine owne eye, sweepe cleane before your owne threshold, before you blame spots in others. They tell the World what an implacable discord and dissention is betwixt the Protestants and the Puritanes, (a name we scarce know, and is proper to none, but onely vnto Iesuites, who thinke themselves so pure, that they will arrogate to be of the society of Iesus :) But we may truly say, that which they shall neuer say; That in the Church of *England* there is vniuersality and vnity in substance of doctrine and religion, and in circumstance we haue, or hope for a generall vniformity.

But they want these, and yet of late they haue a new policy, to purge and raze many of their owne dead Doctors, to speake that in their graues, they neuer thought on in their studies; putting out that which they printed; and putting in that which the Authors neuer purposed: Thus haue they serued *Caietan*, *Gratians Glosses*, *Fernus*, *Polydore*, *Lodouicus Vives*, &c. And to this end serue their *Indices Expurgatorij*, To purge away their best blood, and leaue them nothing but skinn and bones: And thus haue they serued *Andreas Maximus* Comments, and *Iansenius* Harmony vpon the Gospell; yea, whom not, if hee hath touched neuer so tenderly the sores of *Rome*, this is the medicine to helpe the

the malady. But I would this punishment had beene onely inflicted vpon their owne Doctors, and that they had neuer laied their correcting hands in corrupting the Fathers, of whom they haue a long time boasted, (the Fathers, the Fathers, are all of our side): but these are but wind and words and as he said of the Nightingale, *Uox est praterea nihil*, A meere voice, and nothing else, for these will vse the Fathers, as *Solo* his Friends or as Merchants vse figures in Accounts for hundreds, if they please them, for Cyphers, if they crosse them and truly the ancient Fathers of the best esteeme speake little or nothing on their side in any fundamentall points, and difference twixt them and vs except they haue diere and giuen them vomits and purgations; except they haue so done to them, as *Clement* the eighth did to his Predecessor *Sixtus Quintus*, corrupting that his correction of the Bible by a new Translation, which one called a new Transgression; and they haue herein so falsified many of the Fathers, and foisted in other counterfet Fathers, that it puts me in mind of a Popes letter, *Poggius* speakes of, who when he told the Pope tales to make him sport, did it standing behind a cloath, for being out-faced: So the Fathers, who speake for them, must stand behind a skreen, mantled or mangled by their correction. So that taking away these desperate shifts, which the Church of *Rome* vseth, there will be found no great antiquity vniuersality, or vniity in the Doctrine of the Church of *Rome*.

But to leaue these and other motiues (alleged to many to loue the Church of *Rome*) for I did not intend to muster vp all their motiues, wherewith they fight against vs; for so I should send out a Ship, and not a Pinnesse; I will rather mention a few markes and apparent tokens, whereby these children may iustly misdoubt their mother to be an harlot and in part palpably perceiue her corruption:

Her first whorish marke is, her blasphemy against the Scripture, being that woman in Saint *Iohns* vision, ^{1 Marke.} sitting vpon a scarlet coloured beast, full of the names of blasphemy: and that in foure respects; first her blasphemy
and ^{2 Reu. 17.3.3}

Diabolicum est, extra diuinarum
Scripturarum auctoritatem aliquid
diuinum putare:
Theophilus lib. 2.
Paschal.
^b Sess. 4 decret. 1.

^c 10c. lib. 3. c. 3.
pag. 151.

^d Confes. Petric. c.
92. pag. 383. idem
Iac. Simanch. In-
stit tit. 24. n. 36.
c. 37.

^e D. 10: si papa. in
Annot. Margin.

^f Censur. Colon. p.
112. Pigh cont. 3.
^g Peref. de Tradit.
prafat.

^h Bel. de verb. dei
lib. 4. ca. 4.

ⁱ Eck. enchir. c. 1.
prop. 4.

^k Chem. exa. part.
1. pag. 47.

^l Sixt. Sen. bibl. l.
4. in Tho. vius.

^m Cathar. aduers.
nova dogmat. Ca-
iet. pag. 1. & inde.

ⁿ Eck. de ecclesiu.

and contempt of the Scripture appeares, because the Church of Rome maintaines, that all things necessary to saluation are not contained in the Holy Scripture; and that the best part of true religion is knowne by vnwritten traditions, and that these traditions are to bee receiued with the same reuerence and affection, wherewith wee receiue the Scripture, as the ^b Councell of Trent decreed.

Many things belong to Christian Faith, which are not contained in the Scripture openly, nor obscurely, saith ^c Ca-
nus.

The greatest part of the Gospell is come to vs by tradi-
tion, very little of it is committed to writing, ^d saith Ho-
sius: The ^e Canon Law, set out newly by Pope Gregory the
13. saith, that men doe so reuerence the Apostolicall seate
of Rome, that they rather desire to know the auncient in-
stitution of Christian religion from the Popes mouth, then
from the holy Scripture.

Their workes are full of such words, by which all may
see their blasphemy, comparing traditions of men with
the infallible worde of God.

2. Their mouthes are full of bitter and irreuerent spee-
ches against the Scripture, calling it ^f a nose of waxe, to be
writted this way, or that way; a dumbe Iudge, as Pighius
termes it, dead & inke, as another: yea Bellarmine ^h. their
great Doctor saith, the Scripture is not simply necessary:
or as ⁱ Eckius, we must liue more according to the autho-
rity of the Church, then after the Scripture: or the Scrip-
tures without the ^k authority of the Church are no better
then *Aesops* fables. And often they will deny the Scrip-
ture it selfe, as Catharinus accuseth Caietan their great
Cardinall, (called by ^l them an incomparable Diuine, and
the most learned of all his age) who doth charge him ^m for
denying the last chapter of *Markes* Gospell, some par-
cell of *S. Luke*, the Epistle to the Hebrewes, the Epistle of
James, the second Epistle of *Peter*, the second and third of
Iohn, the Epistle of *Iude*, all which are Canonically: they
wil denie the Scripture if it make not for them, & say with
ⁿ Eck. de ecclesiu. *Scriptura sine ecclesia auctoritate non est authentica,*

The Scripture without the authority of the Church, that is the Pope (for so *Gregory* of *Valence* saith, by the Church we meane her Head, that is, the Roman Bishop) is not authenticall.

o *Disp. theol. tom. 3. l. pag 24.*

3. They make their Pope Iudge ouer the Scripture; whosoeuer resteth not on the doctrine of the Bishop of Rome, as the infallible rule of God, from whom the holy Scripture takes her strength and authority, hee is an heretike, & saith one of her side. The Pope may change the holy Gospell, and may giue to the Gospell, according to time and place, another sense.

p *Syluest. Prier. contra Lutherum.*
q *Henr. doct. magist. sac. palatij Roma. ad legat. Bohem. sub Felice Pap.*

We are bound to stand to the Popes iudgement alone; rather then to the iudgement of al the world besides, saith *Aluarius Pelagius*.

The Popes^r rescripts and decretall Epistles are Canonickall Scripture.

r *De planct. eccl. lib. 1. art. 6.*

If any man haue the interpretation of the Romane Church, (that is, the Pope) concerning any place of Scripture, although he neyther know nor vnderstand, whether and how it agreeth with the words of Scripture, yet notwithstanding he hath *ipsissimum verbum Dei*, the very word of God, saith *Hofius*: voices most odious to all the Fathers whom they boast of, to name but one, *S. Chrysostome* saith, *Scripturis sacris potius credendum, quam omnibus hominibus in mundo*, VVe must belceue the Scripture before all the men of the world: and not to cleaue to the Popes exposition, for as the same^x Father, *Sacra Scriptura seipsam exponit, & audisorem errare non finit*, the holy scripture expounds it selfe, and will not suffer the hearer to erre.

s *Dist. 19. in Canon. & gloss. ibide.*
The Councell of Trent forbids all other interpretation of the Scripture, then that which agree with the Romish Church. Sess. 4.
t *De expresso verbo Dei.*

* *Concio. 4. de Lazaro.*
z *Chrys. in cap. gen. 2. homil. 13.*

Their Cardinall *Cusanus* hath written a booke, which he entitleth, *De Authoritate Ecclesie & Concilij, supra, & contra Scripturam*, of the authory of the Church, and of a Councell, aboue and against the Scripture; with many others who haue vomited out blasphemous speeches, and would infringe the authority of the worde of God, robbing it sacrilegiously of her all-sufficiency, and bestow it vpon their Pope, the Master of the mystery of iniquity and heresie.

^a Rel. de verbo dei,
lib. 2. c. 15.

^b Rhenishs prefac.

4 They prohibit the people to read the Scripture, and odiously exclaime against vs, as ^c Bellarmine, & the ^d Rhenists, because our translated Bibles be in the hands of every husbandman, artificer, prentise, boy, girle, mistresse, maide, man: and for the maintaining of their practise to depriue the people of the worde, they would colour it with certaine paradoxes.

1 The Scripture makes heretickes.

2 Ignorance is the mother of deuotion.

3 Images are the Lay-mens Bookes.

4 They must belieue as the Church belieues implicitly.

^e John 5. 39.

^f Col. 3. 16.

^g 1 John 5. 21.

^h Habac. 2. 4.

Christ commands all, Search the Scriptures: but they say, The Scripture makes heretickes. ^a Paul saith, Let the worde of Christ dwell in you plenteously, but they say, Ignorance is the mother of deuotion: ^b John saith, Babes keepe your selues fram images, but they say, They are the Lay-mens bookes: ^c Abakuk saith, The iust shall liue by his faith, but they say, You shal liue by another mans faith: beleeue as the Church beleeues, and doe not know what the Church beleeues. Their doctrine to the Scripture is as opposite as heauen is to hell, and therefore would not haue the people acquainted with the Scripture.

It is lamentable to reade how impiously they write in this kind, their great Cardinall and president in the Trent Councell, ^d Hosius saith, It was fitter for women to meddle with their distaffe then with Gods word. So ^e Duran: God hath left them, not the bookes of the Scriptures, but Pastors and Doctors.

^a De expresso verbo dei. p. 91.

^c Confut. resp. Wbitak. rat. c. p. 148.

They take away the word, & giue them drolle, Infelix solium, & friviles dominatur auena.

^f Jer 2. 13.

^g Gen. 26. 15.

They take away from the Christian Souldier his weapon, *scriptum est*, and in stead thereof giue him *traditum est*, a wooden dagger, pictures, legends, and fables, forsaking the fountaines of living waters, and digge them broken pits that can hold no water. They imitate the malicious & Philistims, who stopped the wells of Abraham and filled them vp with earth, to put their memoriall out of minde, so that they might challenge the ground: so these stop the veins of life found in the Scripture, with the earthly drosse of traditions, legends, Sathans songs, to make

make a merchandize of ignorant soules; and to starue them with a famine of Gods worde, as if the contents in the Scripture, were like the mysteries of the goddesse *Ceres*, which might not be reuealed; making the bread of life like the shew-bread, whereof it was lawfull for none to eat of it but the Priests onely. To colour this *Gorgon* with a cleanly vizard they say, Ignorance is mother of deuotion; *Pessima mater est* (saith *Austen*) *itidem pessima dua filia; falsitas, & dubietas. illa miserior, ista miserabilior, illa perniciosior, ista molestior*, Ignorance is the worst mother, and her two daughters worst, falshood, and doubtfulness; that very wretched, this more miserable, that more pernicious, this more troublesome: but they make much of this mother, for she is the vpholder of the Popes chaire.

If the light of the Scripture might freely shine, then Popery would soone vanish. Spanish prouerb. *Potosotos deuotos*. Ignorance is the Grandame of all error. *Con. Tol. 4. Can. 24.*

Pythagoras said well, Aboue all take care to keepe thy body from diseases, the city from sedition, and thy soule from ignorance: But we may say to these popish Interpreters of the Law, as our Sauour did to the Pharasaicall, *h*ye haue taken away the key of knowledge, yee enter not in your selues, and them that came ye forbad.

h Luk. 11. 52.

I haue the longer insisted vpon this marke (a red lattise to shew the house of the great whore, which sits vpon many waters) by which signe I may say,

Reuel 17. 1.

Pulchrum est digito monstrari, & dicier, hec est:

The second meretrician marke, is her outward face, pontificall pompe and gouernment. How vnlike is her Pope to *Peter*? *Peter* arrogated no primacy, no Episcopall vniuersality: painefull to *k* preach the worde, neuer meddling with the temporall sword: To feed Christs¹ sheep was all his ioy: he neuer had Emperour hold his stirrop, or kisse his toe: neuer deposed King from his Crown: neuer freed subiect from obedience: hee gaue himselfe no other title, but an *m* Apostle of Iesus Christ.

1 Marke.

k Acts 2. 14. 3. 12.

1 Iohn 21. 16.

m 1 Pet. 1.

He neuer gloried in these smoaky titles, *Vicarins Chrsi, sponsus ecclesia*, the Vicar of Christ, the husband of the Church: *Vniuersalis Episcopus, & caput Ecclesia*, Vniuersall Bishop, Head of the Church: or as others stile him, *lumen orbis*, the light of the world, or *vice-deus*, in the

n Bell. 2. de Ro.

pont. cap. 31.

o Idem ibidem.

s Primo quia.

roome of God, not a meere man, but mixt; with other Euciferian titles, which by me are elsewhere touched: his v-surbed prerogatiues and power they may that will finde in *Bellarmines* bookes *de Romanopontifice*: yea as (some say) the Goates of Candie haue at their eyes fixed vpon the canicular star when it ariseth in the Horizon: so all popish eyes fixed vpon this star of Rome, homagers to his chaire, all their tongues saluting with *Gallima filius alba*.

Peter and the Apostles were no fishers of Gold, as it may be said of these Popes, *pradam querunt, non animas*, they fish for siluer, not for soules: *Innocent* the third, a Pope of Rome told *Aquinas*, being in his Gallery among his gold, that *Peter* could not shew so much gold when he said, *per siluer and gold haue I none*: to whom *Aquinas* gaue a good answere and saide, your Holinesse cannot doe that which *Peter* said, and did to the cripple, *surge & ambula*, arise and walke.

How vnlike are Romes Cardinalls to Christs Apostles? State, pride, ambition and policy are their foure cardinall vertues: Their stile, *ego & Rex*, I and the King, their purple hat and scarlet habit will scarce giue way to regall robes. The pride, ambition, and vaine-glory of the Roman prelacy hath beene taxed in most histories: yea their owne side hath condemned them for these sinnes, and are branded with these markes by *Cusanus*, *Zarabella*, *Marsilius*, *Oscham*, *Duareuns* &c. Their selling of Pardons, & symoniacal corruption hath made it a common by-word,

omnia venalia Roma,

Temple, sacerdotes, altaria, sacra, corona,

Ignis, thura, preces, cælum est venale, deusq;

At Rome all sacred things are to be sold;

Temple, priests, prayers, heauen and God for gold.

Yea many of their great Popes symoniacall, hereticall, boyes, yea the feminine Pope *Ioane* was no honest Pope: yea their owne *Baronius* saith, that a notable strumpet to *Adelbert* Marquesse of Tuscya, prostituting her daughters to the Popes, did create Popes at the pleasure of the strumpets: and he cries out, How filthy was the face of the Ro-

mane

P. Acts 3.6.

Platina saith in the life of *Damasus* the second, that onely ambitious fellows did inuade *S. Peters* seat, & hee saith in the life of *Siluester* the third a Pope, that hee who preuailed not in learning and holy life, but in bribery & ambition, euen hee alone did obtain the Popedom. Vide Dr. *White* 1. part. *Way*, digress. 53. p. 419.

9 Bar. An. 908. n. 6

1 An. 912. n. 8.

mane Church then, when most powerfull, and withall most sordide whores bare all the sway at Rome; and their louers were thrust into *Peters* seate? At this day (as wee reade) the Pope hath a pension from the stewes at Rome; Were he like *Peter*, he would abhorre to foule his hands with such stinking game, or enrich his coffers with all harlots hire: rather with *S. Peter* say, Thy mony perish with thee: or with our Saujour to the women taken in adultery, *Goe away and sinne no more; and not to giue them a toleration or dispensation for fornication.*

A&S 8. 10.

John 8. 11.

To leaue this point, as the Poet left Rome, with this verse:

Roma vale, vidi, satis est vidisse, reuertar;

Cum leno, meretrix, scarra, cinadus ero.

*Oh Rome farewell, I haue scene, and scene too much,
Returne I will, when turne baud, whore, or such.*

The third marke may be this, That there is no point of our faith, but many learned in the Church of Rome approue the same; and no point of Papistry by vs confuted, but some of the chiefe of their Church haue disliked, as well as we; that we may say to them as our Saujour did to that bad seruant, *Ex ore tuo te iudico*, of thine owne mouth will I condemne thee. Thus the diuision of the tongues and people of Babilon are a meanes of the plantation and edification of Gods Ierusalem. This point hath beene demonstrated in the chiefe questions betwixt them and vs, by many learned Diuines of our Church, and excellently verified and declared by Doctor *Morton*, a singular ornament of our Church, in many of his workes, but especially in his first and second part of his Catholicke Apology, wherein he hath ouerthrowne the points of Popery of the chiefe difference by the affirmations and assertions of the best learned Papists, to whose labour in this point I refer the iudicious Reader.

3 Marke.

Luk 19. 22.

The Papists find this true, & therefore haue purged the elder Papists books, & corrected those points, or wholly razed them out. *Vide Indic. libr. prohib. p. 25. §. 3.*

The fourth marke is this: That many maine points in popery are absurd, and euen against common sense, and the light of nature.

4 Marke.

What man endewed with mother-wit, can perswade himselfe, that the Pope is Iudge and Lord over the Scripture, Church, Councels, and all the world: and that in his breast there is an infallibility of not erring, when as common and continuall experience speakes the contrary?

Corpus Christi, nec in quantum corpus, nec in quantum unitum diuinitati hoc habet, ut sit in pluribus locis simul. Aquinas dist. 27. qu. 1.

Vjs excidere gratia: acta tua merita. Aug. in Ps. 31.

** Luk. 17. 10.*

Beggars crauing an almes shew their wounds, & wants, but Papists their works to challenge heaven as a debt.

Idem est fingere multos deos, & sanctos mortuos invocare Melanctho.

** Non opus est patronis apud deum. Chrysost. hom. de profect. Euangel.*

* Their soules they seeme to gaine to God, & sacrifice their bodies to the Deuill. shrist is turned to bawdy. *Cor. Agrip. de vanit. c. 64.*

** Lib. de bono mortis. ca. 2.*

** Contra Demetri- anum tract. 1.*

What likelihood is there in the doctrine of transubstantiation, that the Priest should pull *calum in canam*, Christs body with all his dimensions put in a little boxe, and the same body be in seuerall places and parts at one time?

What colour of trueth can there be in the doctrine of workes of Superogation, that a man can merit more then is needfull for him, and that this his ouer-plus of obedience, by the Churches dispensation, is beneficiall to other, who want this plenitude? when as our Saviour saith, VWhen ye haue done al those things which are commanded you, say, we are vnprofitable seruants.

To pretermitt their ridiculous ceremonies which *Remitius* well termes *Sarcasmi Diaboli*, as christning of Bels, sprinkling of holy water, Exorcisines, Annealing, spitting in the baptizeds mouth, creeping to the Crosse, praying vpon beades, &c. or their doctrine of praying to the dead, who can neyther heare nor helpe; or their many mediators and intercessors, when as *Paul* saith, There is but one mediator betweene God and man, which is Iesus Christ, *1 Tim. 2. 5.* If any man sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, &c. *1 Iohn 2. 1.* or their anticular confession and absolution of their sinnes, yet the very Pharisees could say, Who can forgiue sinnes but God onely? *Luke 5. 21.* or that saying of Masse, or singing Dirges for the dead, could benefit the dead? as well writes *S. Ambrose* *hæc in, qui hic non accipit remissionem peccatorum, illic non habebit*, he that doth not receiue remission of his sinnes in this life, shall not find it in the life to come: and as *S. Cyrian*, *Hæc vita aut amittitur, aut venetur, &c.* Here life is to be lost or got, after death, neyther Masses, Dyrges, or Aue-Maries are available.

How repugnant to a good mans reason is their popish equiuocation, to dissemble the truth with a mentall refer-
uation,

uation. How doe they follow the counsell of ² Peter (of whom they boast) who commands them to lay aside all dissimulation: or as ^{S.} Paul, cast off lying, and speake truth cuery man to his neighbour? but the Father of lies will not haue his children to speake truth: this doctrine none but Atheists, Machiavelists or Iesuites can commend.

² 1 Pet. 2. 1.
^{*} Eph. 4. 25.

Not to touch all the fringes or fragments belonging to this whore, wherewith she is apparelled, I will but handle foure of her reliques, foure points of popery, which in my weake apprehension are dissonant to common reason, much more to Christian religion.

1. Her Latin seruice: 2. implicit faith, 3. worshipping of Images. 4. Popes pardons: a touch and away, not tast of her cup, for it is full of poyson, no not *primis labris degustare*, onely looke vpon it, and see how vgly it seemes to common sense (excepting eyes, and eares, for therein popery is a bewitching Lady, faire images for the eyes, and sweet musicke for the eares) like the booke giuen to ² Iohn, sweete in the mouth (sweete to carnall and naturall men) but bitter in the belly, very sowre to the soule, which is sanctified and shall be saued.

I will a little look vpon, scarce touch the poysonous pommell of the chaire of pestilence.

² Reuel. 10. 9.

1. Popish Latin seruice.

What possibility is there that Seruice or Praiers said in a tongue which the people vnderstand not should be profitable to them? As the ^b Apostle, If I pray in a strange tongue, my vnderstanding is without fruit: and the same Apostle, I had rather in the Church to speake five wordes with my vnderstanding, then tenne thousand wordes in a strange tongue: and againe, ^c Except ye vtter words that haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the aire, and the Apostle seemes vpon purpose in the whole chapter to condemne this point, which chapter, 1 Cor. 14. I commend to all lay Papists to read it, yet in their mother Tongue, except they vnderstand the Latin.

^b 1 Cor. 14. 14. 19.

Cap. 9.

Exys the Priest did read the Law to men and women to heare it, and vnderstand it. Nehem. 8. 2.

To pray in an vnknowne tongue, is not to pray, but to prate like a Parrot: and yet the Tridentine ^d Councell decreed, *Non expedit vt diuinum officium vulgari passim lin-*

^d Sess. 22. c. 8.

gue.

Intolerabilis Lutheranorum error, &c. Azor. les. instit. Moral. lib. 8. c. 26.
e Senen. bibl. lib. 6 ann. 263.

qua celebretur, not expedient that Diuine Service should be celebrated in the vulgar tongue, and they call it an intolerable error of the Lutherans who thinke the contrary: And this doctrine of *Luther*, who requires a knowne tongue in Diuine prayers, *Diaboli calliditatem sapit*, saith their *Catharinus*, sauers of the Deuill; rather this speech sauers of the Deuill. And truely these Foxes in this chase haue beene so hunted out of all their blinde holes of ignorance, and vnable to yphold this Babell of Barbarisme, that they are at last brought to a very desperate defence, to produce but two of their Champions, who haue drawen out their weapons for the defence of this cause.

Their Iesuite *Salmeron*, and Cardinall *Bellarmino*: *f Salmeron* saith, *Finis proprius diuinorum officiorum non est populi instructio, & edificatio, sed potius cultus Deo debitus*, The proper end of Diuine duties is not the instruction and edification of the people, but rather a worship due to God: I will not vouchsafe an argument, but say with that reuerends Deane, *Hoc est causa perditissima vltimum refugium, desperationis plenissimum, omnis authoritatis, & rationis praesidijs destitutum*, This is the last refuge of a most wretched cause, full of desperation, and void of all authority and reason.

h Bel. de verbo dei. c. 16. §. obiectio 4. & §. 2. obiectio.

h Bellarmine saith almost the same words, *usus precum precipuus non est edificatio, aut consolatio populi, sed cultus Deo ab ecclesia debitus*, the chiefe vse of prayers is not the edification or consolation of the people, but a worship due to God from the Church, and so that God doe vnderstand the tongue, no matter whether men doe or no: a strange argument: God knowes our wants before we pray, why then should we pray at all? or make our petitions to him, and yet know not the tenor of our petitions? Neuer did any Church teach the people to pray for that which they do not vnderstand, but the Church of Rome.

Illam orationem Deus non exaudit, cui homo, quando psallit, non attendit. Gregor.

i Bell. supra.

Yet they themselues confesse it were better if the service were in the vulgar tongue, yet will not suffer it: as *Bellarmino*, *Est melius ad consolationem orantis*, It were better for the consolation of him that prayes: *melius ad instructionem*

fructu non ut preces intelligantur, say the ^k Rhemists, better for instruction, that the prayers should be vnderstood: and ^l Caietan, better for the edification of the Church; and *fructum deuotionis conducibilis*, saith ^m Aquine, more convenient for the fruit of deuotion: and so their Cardinall ⁿ Contarenus saith, The prayers that men vnderstand not, want the fruit which they should reape, if they vnderstood them.

^k Rhemist. in nouum Testam.

^l Caiet. in 1. Cor. 14

^m Aquin. lect. 3. in 1. Cor. 14.

ⁿ Christ. instruct. p. 212. & Tho. lect. 3. in 1. Cor. 14.

^o Hard. art. 3. sect. 28.

Yea themselves ^o confesse, That in the time of the Primitiue Church the people in the vulgar tongue did celebrate their diuine seruice: *In primitiua ecclesia benedictiones, & cetera communia fiebant in vulgari*, saith Lyrannus in the Primitiue Church benedictions, and other common duties done in the vulgar tongue: nay ^p Bellarmine goes further, *Longo tempore post, tempore Chrysostomi, ac Cypriani, ac Ieronymi, ea consuetudo valuit*, long after that, in the time of Chrysostome, Cyprian, and Ierome, this custome, to celebrate sacred things in the vulgar tongue, preuailed.

^p Bel. lib. 2. de verb. Dei. c. 16. § Idem etiam.

The cause which the Trent ^q Councell alleadgeth, why all diuine seruice should bee in the Latin tongue, is this, *mos generalis ecclesia habet, ut tantum tribus linguis, hebraica, Græca, & latina celebretur*, The generall custome of the Church hath beene, that in these three tongues, Hebrue, Greeke, and Latin, it should bee celebrated: In the Primitiue Church and long after, no such custome, by their owne confession: and if any tongue, rather the Hebrue, the most ancient; but the Hebrue and Greeke originals of the Scripture are by them little regarded, and the vulgar Latin translation of the Scripture is by the Councell of ^r Trent canonized, charging all to vse it, as the authenticall text in all their readings, disputations, sermons, and expositions, and that they doe not reiect it vpon any pretence whatsoeuer. Yea the ^s Bishop of Toledo putting forth the Bible in diuers languages, printed the Latin betwene the Hebrue and Greeke, saying, hee had placed them as the two theeues on eyther side, but the Romane, or Latin put in the midst betwene them, as Iesus Christ: and yet I thinke neuer did the sunne see any thing more

^q Sess. 22. c. 8.

^r Sess. 4.

^s F. Simen. bibl. Complut. in prologo.

* De opt. gent. in-
terpret. li. 3. c. 1. 2.

4. 6.

We acknowledge
that there be ma-
ny fautes in our
Latin edition of
the Bible, &c.

Sixt. Senen. bibl.
sanct. lib. 8. p. 365.

* De summo bono,
lib. 3. c. 8.

* 1am. 1. 7.

Let every man
make his prayer
to God in his na-
tive tongue. Ori-
gen. contra Celsum,
lib. 8.

* 1 Cor. 14. 15.

defective and maimed then the vulgar Latin thus by them extolled. I could with my finger point at grosse corruptions therein, but I may spare that labor, their own tongues shall tell it. Their owne Bishop * *Linden* saith, it hath monstrous corruptions of all sorts, scarce one coppy hath one booke of scripture vndefiled: many points translated improperly, abusively: with many other learned Papists, who might be named, complaining of seuerall additions, detractions, falsifications, deprauations, and barbarismes of the vulgar Latine, now by them preferred aboue the Hebrue and Greeke coppies.

Well, if the Lay people may haue this Latin Bible read vnto them, yet vnderstand neuer a worde of it, and other Church prayers, they thinke this seruice is sufficient which is but a little better then *vox porcorum*, or *mugitus boum*, then crying of hogges, or the bellowing of buls: for it is the comparison of *insiderus*, *Quid potest strepitus labiorum ubi cor est mutum? oratio sine deuotione, est quasi mugitus boum*, what is the sound of the lips, the heart silent! Prayer without deuotion is like the roring of oxen: what deuotion or feeling is in that minde which is senselesse of the wordes of his mouth? a senselesse petitioner, who vnderstands not the sense of his petition. | If a wauering minded man shall receiue nothing of the Lord, as * *Lames*, what shall a filly sot obtaine, who is both inconstant and ignorant how to pray, and what to pray for? his *Pater noster* &c, or *Credo in deum* will stand him in small stead: Sathan in all his shop of fraud hath not a craftier guile to erect his kingdome of iniquity, then this accursed pollicy: Therefore let all men who feare God and desire his fauour to heare their prayers, follow S. *Pauls* rule, * Pray with the spirit, and vnderstanding also.

2 Implicite faith.

The Church of Rome which rockes her children in the cradle of ignorance, tells them implicite faith is sufficient for them which is the faith of Asses, as images are fit bookes for idiots. The description of implicit faith I will fetch from themselves who know best the true image of this

this their false Idoll: *Implicita fides est credere, secundum quod credit Ecclesia, vnde non omnis Christianus tenetur illos articulos fidei scire explicito, sed tantum clerici*, saith their owne writer, Implicito or inbld faith is to belieue as the Church bel eues, so that it is not necessary for euery Christian to know those Articles of faith explicitly, but onely Priests: a strange faith, onely deuised to suppress knowledge, and to countenance ignorance: so *Bellarmino, fides melius per ignorantiam, quam per notitiam definitur*, Faith is better defined by ignorance, then by knowledge.

In their Church a Lay-man may belieue by a proctor, or by a Priest explicitly, but he that thus belieues by a deputy, shall goe to heauen by an Attourney. * *Staphilus* relates at large a Colliars faith, which Colliar at the point of death, and tempted of the Deuill, to know his Beliefe, sayd, I belieue, and die in the faith of Christs Church: vrged againe, what the faith of Christs Church was? answered, That faith that I belieue in. Thus the Deuill receiuing no other answer was vanquished. This implicate faith, rather fancy, is that folly which they would haue their laity to loue, excluding knowledge from the nature offaith, and make a naked Assent sufficient for saluation. Thus these Soule-thiefes doe not onely put out the Candle of knowledge, the Scripture, and put it vnder a Bushell, least it should descry them, but would extinguish all light of grace, their Creede, which doth condemne them: To belieue as others belieue, or as the Church belieues, and yet know not the beliefe of the Church: a purblind faith to saue the blind.

They teach the people not to trouble themselves with searching into the misteries of Christian religion, or points of faith, but say, (as their *Rhemists* tutor them) that they will lue, and dye in that faith which the Catholicke Church teaches, and this Church can giue a reason of the things belieued: a very quicke way, if it were a good way: but God requires a distinct knowledge of the points of our faith, to be able, and ready alwayes to giue an answer to euery man that aske th a reason of our hope, and faith: not

† *Iacob. de Graff. decif. lib. 2. ca. 8. nu. 16.*

‡ *Bell. de Justif. lib. 1. c. 7. S. Iudicium autem.*

* *Apolog. translat. by stap. par. pag. 53.*
This is implicate faith to belieue in general, all that our holy mother the Church belieues.
Dionys. de 25. qu. vnic. p. 215. & Altiſiodorensis, sum. li. 3. tract. 3. c. 1. q. 5.
This is Card. Allens rule for the vnlearned, to keepe themselves in the faith of the Catholicke Church, though they know not that faith. *Defense of pardons. in princip.*
† *Rhem. annot. Luke 12. 11.*

‡ *1. Pet. 3. 15.*

to haue the particular knowledge of our faith locked vp in the Church-chest, but in our owne breast: nor to send to Rome, or the Pope for an answer, to ground their faith on, for they may be dead, before their message be deliuered, or an answer returned.

^c Dial. cum Tryph.

This implicite faith was in no request in ^c *Iustines* time, who writes, that such as could no letter on the booke, vnderstood all the mysteries of faith: and indeede it is most necessary for all Christians to know, and learne the fundamentall points of faith, which in the Church of Rome by the vnlearned cannot be attained: for how should any know that which is propounded to him in an vnknowne tounge? how should he vnderstand his Creed, that knowes not a word in English of his *Credo*. It is expounded to them, may some say: Worthily I doe warrant you: when as many of their Priests, and some of their Popes could not be Latin-expounders. Their expositions like their Legends (commonly read by them in the Church to the people) full of monstrous lyes: ^d as, the Virgine *Mary* came downe from heauen to visite sicke *S. Fulbert*, and gaue him her breasts to sucke; and ^e that Saint *Francis* vsed to preach to Birds, and instruct them, who did heare him with great deuotion, &c. Good stuffe, to be read in the Church, yet this read in the mother tounge, that they might learne this space; but the booke of truth, the Serpente, read in an vnknown tounge, to belieue that implicitly: still they labour to imprison the people in the dungeon of ignorance, and superstition: It is heresie for a Lay-man to dispute in a point of faith, sayth ^f *Nanarte*: Neither ^g will they suffer the people to reade any bookes, which examine their religion.

^d Ray. an. 1028.

ms. 5.

^e Gold. legend.

^f *Exhort. manual.*

cap. 11. ms. 26.

^g *Magis. Geograph.*

ms. 104.

If any write honestly against their errors, their congregation of Cardinalls serues on them a Prohibition, commit them to the prison of suppression: If *Lara* speaks of *Iupiters* lust, her tounge must be cut out: the people may not looke vpon their enemies in the open face; nay their chiefe Bishops, and learned Priests, who should know light from darkenesse, are not permitted this priuiledge, with-

OUT

out a special Licence therein obtained : and their Authors must be of the Roman stamp, or first purged, before they may peruse them. Whereas our Church giues free liberty to all to reade priuately their bookes: *Veritas non querit angulos.*, truth seekes no corners : and were they not conscious of the guilt of their owne cause, they would neuer take this course: to depriue the people of the word, and reade it in an vnknown tounge, or tell the people an implicite faith is sufficient.

*Concedi vs lecti-
onem, qui ab ordi-
nario facultatem
obtinuerunt. Bell.
de verb. dei. c. 16.
S. respondeo in-
primis.*

Thirdly, worshipping of Images.

I am come to the third monster of this Beast, and I am loath to touch it, for the very Iewes abhorre it, Their worshipping of Images: the booke of God euery where cries woe to them that worship any carued Images. Cursed are all such: and to shew the vanity, and iniquity of Image-worship, I first recommend to euery Lay-papist to reade soberly, and diligently the Chapter of *Esay*, namely the 44.

*Reue. 13. 1.
Deut. 27. 15.
Religio nulla est,
ubi simulacrum
est: Lactant. lib. 2.
de origen. Etruria.
ca. 19.*

And whereas these Papists commonly excuse themselves with this answer, we worship no Images, but onely they serue vs to put vs in remembrance of God. First let them know, that if they will follow the Doctrine of their Tutors, and ifeare they follow them too much, they must worship them with a diuine worship: the old schoolemen (saith the Iesuite *Vasquez*) doe say, *Imagines Christi esse colendas adoratione latra*: The Images of Christ are to be worshipped with the highest adoration: their Iesuite *Azorius* sayth, *Constant est Theologorum sententia, imaginem eodem honore, & cultu coli, quo colitur id, cuius est imago*, It is the constant opinion of Diuines, that the Image is to be worshipped with the same honor and worship, wherewith that is worshipped, whose Image it is. Is not this I pray plaine idolatry?

*Vasq. lib. 2. de
adorat. disp. 8.
cap. 3. & ca. 8.
Azor. Instit. lib.
9. ca. 6. S. Tota
hac.*

Bellarmines proposition heerein is this: *Imagines Christi, & Sanctorum veneranda sunt, non solum per accidens, vel improptie, verum etiam proprie*: The Images of Christ,

*Lib. 2. de trium.
Eccles. 2. in prin-
cip. thesis stultitia
plena,*

o Con. Nic. 2.

Act 7.

p Con. Trid. Sess.

25.

q Cor. Agrippa.

lib. de vanit. ca. 57.

* Lib. consult. art.

21.

r Polyd. Virg lib.

de inuent. cap. 13.

Magis fidentes

diuis, quam deo.

Episc. Espensia

2. Tim. 3.

r Cassand. ubi

supr.

r Ioh. Gerf. quest.

de neglig. praelat.

num. 7.

u Prefat. lib. de

Beatit. Sancto.

x Prefat. circa

Med.

Amplector Sanctas

& venerabiles

Imagines secundum

seruitium ad-

orationis, quod

consubstantiali

Trinitati Emitto,

& qui sic non sen-

tiunt anathemati

submitto: lib. Ca-

rol. pag. 382. Anno

1549.

and Saints are to be worshipped, not accidentally, or improperly, but also properly: yea the second^o Council of Nice decreed that Images are to be worshipped.

Their late^p Council of Trent sayth, and commands all to doe it with Diuine honor: So that we truly say, that whosocuer is a true Papist, is a true idolater: yea their owne writers who write sparingly therein, testifie as much: *Dici non potest, quanta Idolatria apud rudem populum alatur per Imagines*, Saith^q Agrippa and^{*} Cassander, it cannot be expressed, what great idolatry is nourished among the rude people by Images: Yea as^r an other, *Sunt bene multi qui Imagines colunt, non ut figuras, sed perinde quasi ipsa aliquem sensum habeant, magisque ijs credunt, quam Christo*, There are very many, who worship Images, not as shapes, but euen as aliue, and more trust their Images, then Christ: *Manifestius est hoc, quam ut verbo explicari possit*, Saith^r Cassander, This is more manifest, then can be expressed in a word: *Dum imaginibus exhibent latria cultum*, Saith^r Gerson, while they offer to images the worship of Latria.

Let not^u Bellarmine outface men with, *Quis Catholicorum diuinum honorem imaginibus unquam detulit?* Who of the Catholickes euer offered diuine honor to Images? no true Catholickes euer did it, but Papists doe it: and he, with many others teach it: Councils, which they account generall, haue decreed it: indeede the Synod of Frankford condemned the Nicene Council for it, (yet Papists faine would shift that) but it is manifest against them: for all the learned know, that Charles the Emperor did assemble a Council at Franckford to condemne the second Council of Nice, which had brought in the worshipping of Images: as the booke^x of Charles the Great speakes. There was brought forth the question touching the late Synode, concerning the adoring of Images, wherein it was written, that they should be cursed, which did not giue the same seruice and adoration to the Images of Saints, which is giuen to the diuine Trinity: This the fathers of Franckford iustly despised. This is acknowledged to be true by Hincmarus, Ado, Prspergensis, Regino, Aiman, Amentire,

uentine, &c. their welwilling writers. The late y Councell of Trent commands the same. Their schoolemen, and Diuines teach the same: as *Tho. 3. p. qu. 25. art. 3. & 4. Siluest. v. Latria. n. 2. Turrecremata. 3. p. de Consecr. Crucis. n. 2. and Waldensis, Caietan, Gregory of Valence, Bellarmine, Turrian, Andræus, Possennus, Saunders, &c.*

^y Sess. 25.

————— *Magna comitante caterva:*

All worthy Writers for wooden worship.

But how odious are such idolatrizing Maisters and schollers to God and good men?

Irenæus ² places this among the heresies of *Carpocrates*, and the *Gnosticks*, *quad. haberent, & coronarent Imagines*, that they had, and crowned Images: much rather to Papists, who haue, and craue, and crowch to Images: and * *Epiphanius* taught that such were Heretickes, *Qui Imaginem B. Virginis circumferunt*, Who did beare and carry about the Image of the blessed Virgine: And this ^a *Epiphanius* sayth, It was against the authority of the Scripture, that any Image should be in the Church: And ^b *Origen* sayth of his time, we worship no Images: the ^c Christians in the primitive Church had no Images: *In republica Indaorum, Imaginum factor, & statuarum fabricator longe abiectus est, &c.* Saith *Origen*, in the Common-wealth of the Iewes, a maker of Images or of Pictures is farre from them remooued, least it should minister any occasion to Idolatry: they that make them ^d are like vnto them, and so are all they that put their trust in them.

² Lib. 1. ca. 24.

* *Hærel. 79.*

^a *Ep. ad Ioan.*

^b *Contra Celsum. lib. 7.*

^c *Clem. Alexand. hort. ad gent. p. 14.*

^d *Psal. 115. 8.*

Thou ^e shalt make thee no grauen Image, neither the likeness of any thing: thou shalt not bow downe to them, neither serue the, saith the Lord: how guilty of the breach of this precept, are these Image-mongers, who not onely bow downe to them, but also worship them? The ^f Apostle was rebuked for offering to fall downe, and to worship dead and dumbe stockes & blockes, which haue eyes and see not, mouthes and speake not, eares and heare not, noses, and smell not: Bowing to a Crucifixe, or such a like piece of wood, and worshipping, saying, ^h Deliuere me, for thou art my God. I know they well reply, They worship

^e *Exod. 20. 4. 5.*

^f *Reue. 19. 10.*

^g *Psal. 115. 6.*

^h *Esay 44. 17.*

Read *Bexas* Epigram of the painter, and Baker,
Pictor pingat,
Pistor pinxit,
Pastor iubet
esse Deos, &c.

¹ *Coster. Enchir.*

² *Bell. de Imag. lib. 1. c. 21.*

Imagines sunt proprie, & per se colende, nulla ratione habita ad exemplar.

¹ *Tom. 4. 345.*

^m *Bell. ubi supra. ca. 22.*

ⁿ *Acts 17. 23.*

^o *Peregr. Travels. part. 3. pag. 235.*

no blockes, stockes, or stones: why, if they will ioyn *Issue*, we will try the case: Confesse they must, their Crosse, or their Crucifix, &c. is a dead, and dumbe thing, as a stocke or stone, and hath nothing in it worthy of veneration: yet their Iesuits doe teach them, that this Crosse, or Crucifix is to be worshipped, not accidentally, improperly, or by way of representation, but properly. I will produce but three of their side (for *in ore duorum, aut trium stet omne verbum*) three of their chiefe Iesuits, and these are counted honest & sufficient witnesses among themselves: 1. ⁱ *Costerus* sayth, All the honor, that is due to the samplar, is giuen to the Image: is not this to worship the Image? 2. ^k *Bellarmino* explaines it further, This honor is so giuen, that the Image stayeth, and limiteth it in it selfe, as it is an Image, and not onely as it representeth the samplar. 3. Is ^l *Gregory* of Valence, who saith, Images themselves after their maner, are to be worshipped, in respect of the samplar, & thus the Images of Christ must be adored with diuine honor *per aliud*.

This is the moderne Doctrine of Rome, yet it sauiors so ill in their owne smell, that ^m *Bellarmino* confesseth, it is not wholesome for the Pulpet.

Their Masse-booke hath a prayer, All haile O Crosse, our onely hope, &c. Thou onely art worthy to beare the ranfome of the world, O faithfull Crosse, onely thou art the Noble tree among all &c. Is not this prayer directed onely to the Crosse, which hath so many (onely) words to tye it fast to the Tree? so that the Paynims of old did that which Papiests now doe, their Idolles were the Images of the true God, and so worshipped by them, respectiue, and with relation to God: for the ⁿ Altar at Athens dedicated to the same God, whom *Paul* preached: few or none among them (saith ^o *Peregrinus*) thought the matter of their Idolles so grauen, to be Gods, and they had many Idolles, whereby they represented the true God: nay some of the Iesuits are not ashamed to write, that not an Image onely or an holy thing, may be worshipped with the same adoration that is giuen to God, but euen any other thing in

in the world, whether living, or without life: either Angell, man, Sunne, Moone, Starres, Earth, or *lignum, lapides, de modula straminis, &c.* (saith Vasquez & their Ieluite) wood, stones, or a litle strawe: this is as much as they are charged by vs, to worship stockes, and blockes. And moreouer these Roman-pseudo-catholickes maintaine an other idolatrous superstition, the * adoration of the Sacrament, an inuention brought in among them by *Honorius* the third, like the idolatry of the Gentiles in oblation, and the † sacrifices of Bread, and Wine to *Mithra*: no other for substance, then that which the Gentiles offered: for the naturall substance of bread, and wine remaineth after the consecration, yet we belieue that to the faithfull receiuer, the body of Christ is infallibly conioyned with the bread, by a sacramentall relation. Yet no way to be worshipped, for we deny the Reall presence corporally, as they affirme: and it is very strange, that they should adore that, who teach, that ‡ a man hauing receiued his maker, may vomit him vp againe: or as § *Thomas*, that a brute beast, as a dogge, may eate the Body of Christ.

Though we doe not adore the bread and wine, yet we giue more reuerence to it, and teach, that the wicked may take *panem Domini*, the Bread of the Lord, not *panem Domini*, the Lord as Bread, sauingly participate this sacred mystery of the Redemption by the body and blood of Iesus Christ.

So that to conclude this point, If it be vnlawfull *pingere imaginem Dei in forma hominis*, to draw the Image of God in the likenesse of man for which their ¶ *Bellarmino* taxeth *Caluin*, yet confesse that their *Albul. Durandus, Peneius* hold the same opinion: for the Image visible of the inuisible God, is the *Lena*, the bawd of the heresie * of the Anthropomorphites, who held, *Deum ex humanis membris consistere*, God did consist of humane members: then how abominable is it to worship God vnder the shape of an Image, and ascribe the same honor to the Image, as they doe to the samplar, (God as they say) by it represented: So

¶ *Vasque. Adorat.*
lib. 3. disp. 1. & 2.
& 3.

* *Idolatria est,*
Idolatria.
† *C. Sanct. Missa-*
rum.
‡ *Iul. firmic. de*
errore profan. re-
lig. Iustin. Mart.
Apol. 2.

‡ *Cautela missa.*
§ *Tho. 3. q. 80. art.*
3. ad 3. Suar. Tom.
3. d. 62. f. 2.

¶ *De Eccl. Trium.*
c. 8. § hac opinio.

* *Alph. de Castro.*
lib. 5. de heresib.
tit. Deus.

2 Psal. 97. 7.

7 Esay 41. 8.

that to such, God will say, as the * Prophet speakes, Confounded be all they that serue grauen Images, or that glory in Idolles: and as 7 Esay, I am the Lord, this is my name, and my glory will I not giue to an other, neither my praise to grauen Images.

2 Esay 44. 19.

* Malach: 2. 3:

And I wonder that any should be so bewitched as to delight in Images (historically use I deny not, but all spiritual use is fornication, and abomination:) but more to creepe, and crouch to them, the visible objects of dust, or dirt, to * bowe to the stocke of a Tree, as the Prophet speakes, this is the basest thing that almost the Sunne euer sawe, vnworthy of man, whose knee should bow to his Maker, and not to the stocke that he hath made himselfe: how odious is the seruice, and sacrifice of such creeping and crouching Idoll-suppliants in the Lords sight? he will * cast the dung vpon their owne faces, even the dung of their solemne feasts, such fordid seruice, such prophane, and heathenish sacrifice, which stinckes in his nostrills, and say, I neuer required this wooden worship at your hands, I neuer commanded you to buy these Bookes, which you say, shall put you in remembrance of me; but you that cannot remember me without the sight of an Image on earth, I will forget you, and shall neuer haue a sight of my Image in heauen.

* Bulla Latine
re uolens quantum
nominis suauit.

Thus hauing spoken a little, yet enough, to satisfie a temperate and ingenuous Reader, to behold the corruptions of Popery in the forepassed points, I will come to our next promised part, Popes pardons, wherein I wil be more brieue, because they are called by them * Bulla, Bulls, or Indulgences, rather * bubbles, something in appearance, empty in the substance of prooffe, or profit.

Fourthly, Popes pardons.

Their Cardinall Allen in his defence of Popes pardons, saith, that to impugne the power of pardons, is to ouerthrow the greatest matters which life and Faith doe stand vpon; and saith that *Luther*, except one *Wilshe* condemned

ned in the Councell of Constance, was the first that contradicted them, from which point did begin the toyle and tragedy of these times: wherein the Cardinall speakes not *à Cathedra*, for the *Waldenses* long before *Wicelife*, and *Bohemians* before *Luther*, did contemne and condemne this vsurped power of popish pardons, wherein the pith of popery is inclosed.

Indeede when it pleased the Lord to open *Luthers* eyes to see the truth, he began first to finde fault with the base inundation of picke-purse pardons, though (as hee saith) then he did but fight in the darke: for when Pope *Leo* the tenth had sent abroad his pardons which were preached by *Terelius* a Dominicke Frier, *Luther* admonished the people of the abuses and deceits of the pardons and pardoners, which long before his time had beene reprov'd in the Councils of Lateran and Vienna: and complained to the Archbishop of Mentz, to the Bishop of Brandenburg, to the Prouinciall of the Augustine Friers, and to the Pope himselfe: and *Sarius* the Papist confesse that he did iustly complaine; and afterward compelled by intollerable iniuries, and neglect of manifest truth and reformation, cast off the seruile yoake and vassalage of Antichristian captivity.

These Pardons haue no ground in holy Scripture or Primitiue Church, or Fathers of the Church, for a thousand yeares after Christ, but are indeede the impostures of this last age, delusions of Sathan, and the temptations to Epicurisme and all vice, when as such pardons for all kinde of sinnes are proffered and prostrated to all such as can provide money for them. For the Court of Rome hath an order containing the price to be paid for all kinde of sins, as murther, incest, parricide, sodomy, sacriledge, &c. and they that would see the particular summes of money for all kinde of sinnes and offences, and what their pardon will cost in the Court of Rome for all capitall and horrible faults let them read *Museulus* common places in the title of the Ministers of the worde of God towards the end.

Some of their writers confesse, *De Indulgentijs nihil habemus,*

*In principio nasci-
tis ecclesie nullus
fuit Indulgentiaru
usus. Epis. Rossenf.
art. 18. contra Lu-
ther.*

*⁂ Tax: Cancell.
Apostolic.*

*Purgatory can
haue no rich me
in it, but fooles,
and friendlesse.*

*⁂ Antonius 4.
part. summa c. 7.*

^a Lib. de indulg.
cap. 2.

^a Lib. 5. de Indulg.

^b Part. 3. qu. 25.
art. 5.

^c Bonifac. 8. prim^o
qui concessit plena-
rias indulgentias,
& Jubileum Ro-
mam visitantibus
Tollet. Jesh. lib. 6.
Instru. Sacerd.
cap. 24. Jubilei
opuitas nobilis: &
Agrippa. de vanit.
Scient. cap. 61.

^d Salub. primer
called Hora. B.
Marie.

habemus, nec in Scripturis, nec ex dictis antiquorum doctorum, we haue nothing of pardons, neyther in the Scriptures, nor in the ancient Doctors: & their ^a Gregory of Valence saith, that Gratian & Lombard, who liued not about 400. yeares agoe, *Nihil de indulgentijs meminisse*, haue recorded nothing of Indulgences: And the same ^c Iesuite saith, *Erant Catholici quidam ante Lutherum, quorum opinionem Thomas refert, qui indulgentias pias fraudes esse duxerunt*, There were certaine Catholickes before Luther, whose opinion Thomas recites, who accounted these indulgences holy fraud: rather *lenocinia diaboli*, the enticing impiety of the Deuil and the whore, to be so indulgent to their sons, as rather to coker, then correct them for their finnes.

So ^b Pope Boniface the 8, the first inuenter of Iubily pardons, grants, *Non solum plenam, & largiorem, immo plenissimam omnium suorum veniarum peccatorum*, Not onely a full and large pardon, but a most full pardon of all their finnes; and to giue pardon for many hundred yeares to come, and that for doing a very small seruice; as Pope Gregory who made a prayer about the length of a Creede, which who-soeuer shall say deuoutly, shall receiue five hundred yeares of pardon; quicke worke: yet provided that at the end of euery verse he say a *Pater noster*, and an *Aue*. Sometimes pardons for dayes, as Pope Innocent the sixt, to them who say a short prayer about the scantling of an *Aue*, hee shall obtaine pardon for twenty thousand daies.

Pope John the two and twentieth, giues to them who say a short ^d prayer, three thousand daies of pardon of mortall finnes, and twenty thousand daies of venials; and if that prayer too long, or pardon too short, let him say five *Pater noster*s before the *Vernacle*, and hee shall haue ten thousand daies pardon by that Pope.

^e Gregory the third giues a pardon to them that shall say a prayer as long as three *Aues*, and kneele before a Crucifixe, for sixe thousand, sixe hundred, threescore and sixe daies; iust so many daies as Christ had wounds on his body: as some say: saunt that our Lord appeared to S. Briges at Rome, and told her that his wounds were but five thou-
sand,

land, foure hundred and fourescore : or as others i tell it, five thousand foure hundred fourescore and ten, excepting the prickes of his crowne, which ^k were threescore and twelue.

But some other Popes haue beene more liberall in the grant of these pardons : Pope *Sixtus* the fourth graunted to them, who say a prayer of his making, which hath not aboue five and forty words, forty thousand yeares of pardon. Read a Bull of Confirmation granted by Pope *Leo* the tenth, *Anno 1513. sept. id. Martij, pontificis anno primo*, the which Bull was granted, *Hospitali sancti spiritus in Saxia alma urbis* : in which is an approbation of all former pardons obtained to the saide Hospitall, and the members thereof, as *Innocent* the third grants to all that visit the saide Hospitall two thousand and eight hundred yeares of pardon. Pope *Alexander* the fourth grants foure thousand yeares, & eight hundred Lents of pardon. Pope *Celestine* the fifth grants also to the saide Hospitall and the members, an hundred thousand yeares of pardon. Pope *Clement* the fift grants also two thousand and eight hundred yeares of pardon. Pope *Boniface* the eight, 2500. yeares of pardons. Pope *Clement* the sixt, 8000 yeares and 8000 Lents, & full remission of al their sins. Pope *Innocent* the sixt, 3000 yeares, and 2000 Lents of pardons. Pope *Benedict* the 12, 3000 yeares, & as many Lents of pardons. All which grants of pardons by the Popes confirmed to the said Hospitall and the members : if this were as good ware as they make some belecue, who would not goe visit this Hospitall ? yea be a member of it ? Can any Papist goe to the Deuill who may haue a^{*} pardon for a little money, and saying ouer a prayer or two ? which prayers haue such power, that when *S. Bernard* said one before a Rood, it so pleased the said Rood, that it bowed it selfe, and embraced him in the armes : Like the Rood of Naples which ^m spake so kindly to *Thomas Aquinas* ; Or like the ⁿ Crucifixe which nodded the head to the Monke *Gualbertus*. Indeed if Popes prayers be like *Amphions* harpe to moue Stones,

ⁱ *Ludolf. vit. Cbris-
ti part. 2. c. 18.
Eck. Ser. de passi-
one.*

^k *Suare. Tom. 2.
pag. 347.*

^{*} *Tessera veniales
venales. Budens.
lib. 1. de asse.*

ⁱ *Vide Nicol. Sa-
ber. Amidos Ani-
ma.*

^m *Anton. Chro.
part. 3. tit. 23 p.
206.*

ⁿ *Sibi oranti cru-
cifixi imaginem
inclinare caput as-
pexu. Bar. Anno
1051. iiii. 1.*

Hor. { *Saxa monere sono testudinis, & prece blanda*
Ducere quod vellet ———

The famous *Amphion* with his harpe could play
 To moue the stones: so popish harpers pray.

If Popes can giue so large pardons for finnes, and haue so good prayers, I muse they cannot cure the Papists of bodily sicknesse: for sicknesse is the punishment of sinne, rather Popes doe encrease their sicknesse by procuring Gods plagues and punishments to be inflicted vpon them for affecting such practises to haue their finnes pardoned of Popes, when as it appertaineth onely to God.

They who are Gods dearest Ministers (I feare the Pope is none) haue no other power heerein, then to declare in Gods name forgiuenesse of sinne, (not to make them a pardon for money) if they truely beleue in Christ, and repent, and so release the band of discipline in open offenders, where the fruites of repentance appeare: and so the meanest minister of Christ by vertue of his spirituall office may declare absolution of finnes to the truely penitent; but to forgiue finnes, none can or may doe it, but God alone. I, ° euen I, am hee that putteth away thy iniquities for mine owne sake, and will not remember thy finnes: Come vnto me all ye that are weary, and laden, and I will ease you; with a thousand places of Scripture, exhorting all to come vnto Christ, and apply his blood vnto their soules for the remission of their finnes. * There is no other way by which wee can be saued, or our finnes pardoned: *ad impetrandam nostris sceleribus veniam non pecunia impendere, sed hoc facere &c.* saith *Chrysostome*, To get a pardon for sinne, money will not doe it, but to beleue in Christ.

And indeed the Pardon-Prockers are so dazeled in the defence of them, like the Sodomites smitten with blindness at *Lot's* doore, that they cannot tell how to finde any ground for them, but are compelled abruptly to say with *Bellarmine*, *Sufficit ad Indulgentias, & Bullas defendendas Ecclesia auctoritas*, The authority of the Church, alledged, not proued, is sufficient to defend Bulles and Indulgences

° *Esay* 43.25.

† *Math.* 11.28.
Luke 5.21.

* *Acts* 4.12.

† *In epist. ad Phil.*
lem. hom. 1.

† *Lib. 2. de Indulg.*
 & *lubil.* c. 10. *indulgentiarum profana monita.*

gences: a weake argument to defend wicked pardons.

But their Glossie vpon that great Bull of *Boniface* the 8, saith, Foure things concurre as principall, to make a pardon effectuell. 1 Authority in the granter. 2 Capacity in the receiuer. 3 Piety in the end. 4 vtility in the worke. But authority heerein the Pope hath none: idoneity, or capacity in the receiuer, namely that he be a true member of Christ, and purged from his fault, the Pope cannot tell: Piety in the end is none, for it opens a wide way to all impiety; vtility to the party none, for hee is robbed of his money, and deluded in his soule; the onely vtility comes to the Pope, to enrich his coffers; for by this deuice a world of wealth is raised: for men who doe beleecue these pardon-mongers, to be released out of the paines of Purgatory, telling them what a grieuous punishment it is to lye in Purgatory fire, which is indeed *ignis fatuus*, or the fire of the Popes kitchen, to warme his backe and belly; they will willingly giue their money to goe to Heauen by a pardon. Thus it is written of *Boniface* the ninth, who sent into diuers kingdomes his Treasurers with pardons, who extorted great summes of money from simple people, that in some one Prouince they would get together a boue an hundred thousand florens, *omnia peccata relaxantes*, releasing all offences whatsoeuer. * Christ said to his Apostles, freely you haue receiued, freely giue: But heere no penny, no pardon, no *pater noster*: so that wee may say of these Popes as one doth of *Gregory* the ninth, *O ana-rum cor, ubi Petri paupertas quam iactas?* O couetous hart, where is *Peters* pouerty whom yee boast of? that to play impostors to the world, will sell such ware as you fetch from the Deuils shop; to cozen the simple of their money, & bring them into a fooles Paradise, to hope of pardon of their sinne by buying your mercenary indulgences, and Buls, the basest trash that can be inuented; to sell for siluer remission of sinnes, and euen saluation of soules, as *Indas* did for thirty peeces his Sauour. But heerein let Gods children say to the Pope as * *Daniel* did to *Balthaxer*, * *Dan. 5. 27* keepe thy rewards to thy selfe, and giue thy gifts to another:

Oportet quod capax indulgentie sit purgatus à culpa, quod sit in contritione penitens, & etiam confessus: glossa ut supra.

The Pope by his power of Iurisdiction may spoile all purgatory.

Aug: de Ancona de potest. eccles. quæst: 32.

Theod: à Niem. de scism. lib. 1. c. 68. pag: 20.

* *Math. 10. 8.*

* *Bartholomæus vuesthemerns.*

* 2 Sam. 24. 14.

y Pro. 12. 10.

ther: keepe your paltry pardons to your selues, saying as David did to the Prophet Gad, * *Let vs fall into the hands of the Lord, for his mercies are great,* and not into the hands of men, (the Pope or his Priests) for the very 7 mercies of the wicked are cruel.

The inuention of Popes pardons was to maintaine their pride, the power vnlawfull, the causes vngodly, the vse abominable, and the end deceiueable, neyther by the Scriptures, or practise of the Primitiue Church warran-
table.

* 2 Cor. 4. 4.

* 2 Cor. 6. 17. 18.

* Reu. 18. 4. 5.

Doctor Holland.

I hasten to put this Pinnace into harbour, weary with being on the Sea of Rome; therefore to bee brieft, let all that desire to be faithfull seruants to their Lord and Sau-
our, who as yet halt betwixt God and *Baal*, being as one calls them, *Luna vituli*, Moone-Calfes, once a moneth come to the Temple, hoping to walke to heauen with statute-legges; or others who are more settled vpon their lees, whose mindes as yet the God of this world hath blinded, that the light of the glorious Gospell of Christ, which is the image of God should not shine vnto them: let them all know that these voices sound from heauen vnto them, to their conuersion and consolation, if they accept them; or condemnation and confusion if they reiect them. * *Come out from among them, & separate your selues, saith the Lord, and touch no vnclean thing, and I will receiue you, and I will be a Father vnto you, and you shall be my sonnes and daughters, saith the Lord.* This voice is not the voice of man, but of God, * *Come out of her my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues: for her sinnes are come up into heauen, and God hath remembered her iniquities,* as it is there prophesied of the fall of mysticall Babylon, which is Rome. Therefore let my exhortation bee that vnto you which a reuerend and learned Doctor gaue as a farewell to his friends, *Commendo vos dilectioni Dei, & odio papatus*, I exhort you to loue God, and leaue the corrupt doctrine of Popery, which is a forme of Religion, yet, *Non secundum Iesum Christum, nec verbum, nec tenet caput*, Not according to Iesus Christ or his Gospell,

pell, nor doth it rightly hold the head, making the Church a monster with two heads, the Pope a visible Head on earth, and Christ in heauen the inuisible Head. We beseech you in the tender bowels of Christ to haue pittie vpon your owne soules, open your eyes without partiality, or preiudice to behold the truth and embrace it; and to moue your hearts with *Peters* wordes, ^b as newborne babes desire the sincere milke of the word, that ye may grow thereby: so shall you, and we haue infinite cause to reioyce, and our Church say with ^c *Peter*, yee were as sheepe going astray, but are now returned vnto the chiefe shepheard and Bishop of your soules: With which sauing Grace the God of all grace and goodnesse, Iesus Christ, enrich your soules withall, ^e to grow in Grace, and in the knowledge of our Lord Iesus Christ, to him bee glory, both now and for euer.

^b 1 Pet. 2. 2.

^{cap.} 2. 25.

^c 2 Pet. 3. 18.

Thus hauing declared in part the corruptions of popish Doctrine, which must be reiected of all who desire to be faithfull seruants to our Sauiour, or performe seruice acceptable vnto him; for what concord hath ^f *Christ* with *Belial*? what agreement hath the Temple of God with Idols? Take heede of the Leauen of Rome, as our Sauiour ^g warnes his Disciples of the leauen of the Pharisees and Sadduces, their pernicious doctrine full of errors, repugnant and derogatory to Christ and his Gospell.

^f 2 Cor. 6. 15. 16.

^g Math. 16. 6.

It remaines and followes in the next place to touch, That if you belecue and embrace al the points of moderne Popery, now broached and maintained in the Church of Rome, you cannot bee dutifull and obedient Subiects to our and your Soueraigne: and since I haue in my former Tractates, *obiter*, by the way, promiscuously touched Iesuiticall precepts, and practise in this kinde, papall depositions of Kings from their Regiment, and absolutions of subiects from loyall obedience, applauding traytors by canonization & commendation for treasonable attempts: I will not be large and liberall heerein, onely propound a few positions, and propositions to your consideration to iudge of them, whether they be not opposite to all loyall

obedience; which are maintained and divulged to the world by your great Doctors and Pillars of the Romane Church.

And first you are not ignorant, that very lately, Anno 1606. Pope *Paul* the fifth prohibited all the Romane Catholickes (so termed) by his Breue, that they should not take the oath of Allegiance, vnto which they were enioyned by the Kings Maiesty; which argues hee would haue them refractary, in matters which onely concerne ciuill obedience: for the scope of that oath tended to professe and practise a durifull allegiance to the King in all loyall submission. The like also did *Pius quintus* Pope, to the late Queene *Elizabeth*, commanding her Subiects to rebell, and discharging them from allegiance. But omitting these things as vulgarly knowne, I will goe to the Iesuites schoole, and heare how they teach you.

*-All Christian Kings counted Heretickes, who are not Romane Catholickes.
h 1. lib: Instit: Cath: Sect: 11: c. 23.

If a Christian King become an * Hereticke, immediately his people are freed from his command and their subiection, saith *h Symoncha*: But all Christian Kings are esteemed Heretickes, who are not Catholikes of the Romane size. *Ergo*.

The Iesuite *Creswel* vnder the name of *Andreas Philopater*, against the Decree of the Queene of England, sect. 2. num. 157. deliueres this proposition: *Principem, qui a Catholica religione deflexit, excidere statim omnipotestate*: a Prince who declines from their Catholike religion (rather superstition) falls presently from his Regall power: But all Protestant Princes decline from that religion: *Ergo* no King, or no power.

The same Iesuite, num. 160. saith, *Omnium Catholicorum esse sententiam, obligatos esse subditos ad principes hereticos depellendos, qui fidei Catholica iniuriosi sunt, si modo vires ad hoc habeant idoneas*: It is the sentence of all Catholikes, that the subiects are bound to driue away hereticall Princes, who are iniurious to the Catholike Faith, if they haue forces fit for this purpose. And againe, num. 162. *Subditi huiusmodi Principes suas non tantum legitime possunt perturbare, sed etiam ad hoc precepto diuino, & conscientia*
arctissimo

artissimo vinculo, ac extremo animarum suarum periculo tenentur. Subjects may not onely lawfully trouble such Princes, but are bound to doe it by Diuine precept, and most strict band of conscience, and extreame perill of their owne soules: And the same Iesuite againe, *Si Imperator, vel Rex hereticū fauore prosequatur, ipso facto regnum amittet*: If an Emperour or King fauour an heretike, he shall lose his kingdome, *ipso facto*. Now Protestants in their Calendar are branded for heretickes. *Ergo*.

And to these accord and publish the like doctrine many others of their writers. *Ribadeneira de principe, lib. 1. cap. 18. pa. 177. & c. 26. pag. 172. & c. Paulus Chirlandus de heret. q. 3. nu. 2. Conradus Brunus de heret. lib. 3. cap. ultimo. Io. Paulus Windock de extirp. her. Antidoto 10. pag. 404. & Antidot. 11. pag. 408. Stapleton in oratione contra politicos Duaci habita. Baronius Card. in Epistola contra Venetos. Bellarmine the Cardinall full of such stuffe: Hee affirmes, that Kings are subiect to Popes, Bishops, Priests, Deacons, and would prooue this inferiority by Scriptures and Fathers: *De laicis lib. 3.**

He holds many other propositions, disgracefull to Kings, vndutifull for subiects, and contradictory to all Scripture: *Secular principality* is ordained by men, and hath his being by the law of Nations: *de Rom. Pontif. lib. 1. c. 7. §. prater ea*: a grosse Assertion for so great a Doctor.

Creswell loco praedicto ait potestatem regiam esse iuris ciuilib, ergo in arbitrio populi esse, rex quis sit, an non. pag 145.

In causes onely Temporall Cleargimen are bound to obey Princes: and no longer obey, then the Pope will: *de clericis lib. 1. cap. Per totum caput*: So ridiculous positions, as the very naming of them, is a confutation.

Simancha, and *Creswell* haue concluded, that no hereticke, (that is, a Protestant) is capable of a Crowne, and though a lawfull heire, yet no iust possessor, hauing obtained it. And to this effect Pope *Clements* Bull was, After the death of the late Queene, whether by course of nature, or otherwise, whosoever should lay claime or Title to the Crowne of England, though neuer so directly or neerely interested therein by descent and Blood royall; yet vnable

he were such an one, as would not onely tollerate the Catholicke Romane religion, but by all endeuours, and force promote it, they should admit, or receiue none to the Crowne of England.

And *Summa* Tit. 64. Sect. 71. saith, The father may be deposed for an hereticke, and his sonne and heire also excluded from claime of succession, vnlesse he be a Romane Catholicke. Thus they seeke to dispossesse Kings, who are enthroned by God, and haue their Scepters from the King of Kings: yea they bind Kings to their good behaviour, if they doe displease the Pope, then depose them, and so no Kings. *Molina* saith, The King can vse his Temporall sword but at the Popes becke: *Tract. 2. de Institut. Di. 29.*

Thus debasing Kings, the highest powers on earth, to be subiects to the Pope, who yet in a counterfeited style calls himselfe, *Seruus seruorum*, a seruant of seruants: *Sonat humilitas in voce sed superbia in actione*, Saith *Gregory*, *Iacob's* voice, and *Esau's* hands: Hypocriticall humility, is worse then manifest pride.

And truly if the Pope had a sparke of the spirit of humility, he would condemne his Parasites^a voices, *Papa est, per quem reges regnant*, The Pope is he, by whom Kings reigne: Saith *Boxius*: or *Papa data est omnis potestas in calo, & in terra, Dominatur à mari usque ad mare, a flumine usque ad terminos orbis*: To the Pope is giuen all power in heauen and earth, and reignes from one Sea to an other, from the flood to the end of the world: or, *Papa potest omnia facere, quæ Deus potest*, The Pope can doe all that God can doe: horrible impiety, and intollerable flattery. And these tell the world, he can make and vnmake Kings, and the Popes like it well enough, excommunicating Kings, deposing them, and disposing of their Kingdomes to others. So that it mooued *Atabaliba* King of Peru to say (as *Benzo*, and *Lopez* tell it) *Insigniter fatuum esse operire papam, qui quæ non haberet, alijs liberaliter largitur, vel certe impudens nebulonem, qui eiectis veris possessoribus, alienas terras peregrinis addiceret, & in mutua cades mortale genus armaret*: That either the Pope was an egregi-

ous.

^a *Fra. Boxius.*

Eug. de temp. eccl. monar. lib. 1. c. 3. & c. 11.

^b *Lib. 1. cere. 10. cur. Sect. 7. pag. 85.*

^c *C. sollicita. 6. de maior. & obediens.*

ous Sot, who would liberally giue things which he had not, or a very impudent companion, who expulſing the true poſſeſſors, giues it to ſtrangers, arming the world to mutuall, yea mortall ſlaughters.

I will not trouble my ſelfe to behold the nakedneſſe, rather wickedneſſe of theſe drunken ^d Noes, vnconquered in the miſt of their Tents, vomiting out vile poſitions, full of ſedition, and diſobedience againſt the Kings of the earth: it require rather teares to bewaile it, then a pen to report it: and the learned heerein know more then I write, and for the ignorant, it is good for them in this caſe to be ignorant ſtill: yet I confeſſe I aimed moſt in this labour to informe the ignorant, hauing no minde to meddle with ſeducing ^{*} Priests (I cannot charme ſuch deafe Adders:) if this litle handfull of my loue and labour preſented vnto you may be profitable to win any of you, I will ſay, and end with the ^e Apoſtle *Iames*, Brethren, if any of you haue erred from the Truth, and ſome man hath conuerted him, let him know that hee which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of finnes.

^d Gen. 9. 21.

^{*} *Profeſſed pandars to the Romiſh Curtezan, inuiolably fixed to her folly and fornication.*

^e *Iames 5. 19, 20.*

The Lord, who is a God of Truth, for his mercy ſake, and for Chriſts merits ſake, open all your eies to behold the Truth, and your hearts to embrace it, that we may all hold one Head in vnity, and haue one heart in verity, that all with one minde, and mouth may praiſe, and pray vnto the Lord in the militant Church on earth, and be thrice happy members of the Triumphant Church in heauen. Amen.

Candido lectori:

*Humannum eſt errare, errata hic corrige (lector)
qua penna, aut p[er] alo lapſa fuiſſe vides.*

FINIS.